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ART. I.—*Sir John Froissart's Chronicles of England, France Spain, and the adjoining Countries, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the French Editions, with Variations and Additions from many celebrated MSS. By Thomas Johnes. The 2d Edition.* 8vo. 3 *Vols.* 1*l.* 16*s.* Longman. 1805.

'JOHN Froissart,' as we are informed by the memoir of his life, published by M. de la Curne de St. Palaye, in the 10th vol. of the 'Academie des Inscriptions,' a translation of which is judiciously prefixed to the present edition by Mr. Johnes, 'was Priest, Canon, and Treasurer of the Collegiate Church of Chimay, and was born at Valenciennes in Hainault about 1337.' Whatever his situation may have been in early youth, the character which he displayed through life appears to have met with sufficient opportunities of rapidly unfolding itself. It is happily delineated by M. de St. Palaye in the following passage; and the reader will often recur to it in the course of the history, almost every page of which confirms the justness of his observations.

'His infancy announced what he would one day be; he early manifested that eager and inquisitive mind, which during the course of his life never allowed him to remain long attached to the same occupations, nor to continue long in the same place.

'The different games suitable to that age, of which he gives us a picture equally curious and amusing, kept up in his mind a natural propensity to dissipation, which during his early studies must have tried the patience as well as exercised the severity of his masters.

'He loved hunting, music, assemblies, feasts, dancing, dress, good living, wine, and women: these tastes, which almost all showed themselves from twelve years of age, being confirmed by habit, were continued even to his old age, and perhaps never left him. Neither the serious thoughts nor the affections of Froissart being yet sufficiently engaged, his love for history filled up the void which his passion for pleasure left, and became to him an inexhaustible source of amusement.' VOL. I. P. ii.

If Froissart's historical work were wanting in passages to witness the truth of the preceding account, his poems would be found evidence sufficient; for Froissart was (as may indeed well be guessed) a poet also.

He was scarcely twenty years old when he sat down to write his history, at the request of his 'dear lord and patron, Sir Robert de Namur, knight, Lord of Beaufort'—and as from that period he probably began to collect from his own information and experience, we may mark with some certainty the point of his history where he regularly commences author; for at the beginning he acknowledges himself to be merely a transcriber of, or at best a compiler from the MSS. of 'Master John le Bel, formerly canon of St. Lambert's at Liege,' as to those events which he does not relate immediately from his own observation or from hearsay. We may therefore treat him as an original writer of all that part of his history which comes after the relation of the battle of Poitiers in 1356. The remainder of his life is interesting, as it brings us acquainted with the sources from whence he was enabled to draw so much information, and fixes a higher value on the work, from the authenticity which it communicates to the greatest part of the circumstances which he records.

His residence in England, between the years 1360 and 1366, appears, from his poems, to have been the consequence of an early and ill-requited attachment, the melancholy effects of which he was desirous to dispel by change of scene and of employment. He there obtained an introduction to the court of Edward, and his poetical talents soon rendered him a favourite companion of his royal country-woman, Philippa, who was always distinguished for her natural affection towards her native land of Hainault. The delicate gallantry of those ages, (as M. de St. P. well observes,) admitted of the most familiar intercourse between all ranks and sexes without reproach or slander. 'It was then believed that love might be confined to a delicate intercourse of gallantry and tenderness; the ladies blushed not in feeling so pure a passion, and the most modest of them made it the ordinary subject of their conversations.' But it must not be imagined that Froissart's whole time was occupied in rondeaus and 'ditties,' for the delight of her grace: on the contrary, the time he now spent at the court of London presented to his ever curious and eager mind, a stock of information with regard to the character and habits of the most illustrious among our gallant countrymen, together with important and authentic details of facts, with which he has not failed to enrich almost every page of his valuable history.

Too restless, and too much occupied with his favorite schemes for acquiring and communicating knowledge, to remain long in one fixed place of residence, he obtained liberty, while yet attached to the service of his royal patroness, to travel through various parts of Europe. It is uncertain at what precise period he travelled 'on horseback, with his portmanteau behind him, and followed by his greyhound,' to the highlands of Scotland; but in the course of his journey he spent some time at the court of King David, and at the castle of Dalkeith, the hospitable residence of William Earl of Douglas. During the same period we also find him on a journey into North Wales. In 1366 we trace him again in France from Melun sur Seine to Bourdeaux, where he resided at the time when Richard II. was born. From thence he accompanied the Prince of Wales, on his Spanish expedition, as far as Dax, but appears to have been then (to his great mortification) sent back to England, probably with some dispatches for the court. In 1368 he was in Italy, and present at the nuptials of Lionel, Duke of Clarence, with Jolande of Milan. He describes the festivals on the occasion of this marriage at the court of Amadeus the Green, Count of Savoy. He successively visited Bologna, Ferrara, and Rome before he left Italy.

In 1369 he lost his patroness Queen Philippa; and this event prevented his return to England, which he did not visit again before 1395. He retired to the living of Lestines, which he possessed in his own country; but he does not appear to have been remarkably well adapted for the sober and quiet functions of a village pastor, since the only anecdote he gives of his residence here is, that (in a very short space of time) the publicans had 500 francs of his money.

Not long after we find him at court again, in the service of Winceslaus Duke of Brabant, whom he seems to have assisted (for the duke was a poet) in the composition of the romance of Meliador.

In 1384 the good duke died, and Froissart (who was never in want of excellent patrons) immediately afterwards appears in the new character of clerk of the chapel to Guy Count de Blois, who recalled him to the pursuits he had for some short time neglected, and, by engaging him to continue his unfinished history, inspired him with fresh ardour in this favourite occupation. We may suppose that the next three years were spent in composition, and in reducing his former collections to a regular form. In 1388 he sets off again to acquire new lights and information, in countries before unexplored. Through Avignon, Montpellier, Carcassonne, and

Pamiers, (at each of which he made some residence,) he pursued his travels towards the court of Gaston Phœbus, Count de Foix. During the latter part of this expedition he had for his companion a worthy knight of Foix, by name Espaing du Lyon, with whom he accidentally became acquainted; and as Sir Espaing had served in all the wars of Gascony, and was equally inquisitive and communicative with Froissart himself, our historian profited of every moment, by treasuring up his details during the day, and exploring with him whatever was worth seeing at the places where they rested for the night. The account of this journey and of his reception at the court of Ortez, forms one of the most interesting portions of his history.

We will give Froissart's own account of his arrival and introduction to the count, as strongly characteristic of himself and of his work. The translation is from the edition of Denis Sauvage in folio, 1574; vol. iii. p. 26. We have rendered it as close as possible to the original, in order the more strongly to illustrate the observations we shall have to make by and by on Mr. Johnes' version.

'The next morning we departed, and came to dinner at Montgerbel: and then we mounted, and drank a cup at Ercie, and then came to Ortais at the hour of sun-set. The knight went to his hôtel, and I to the hôtel de la Lune, to a squire's of the count's named Ernauton du Pin, who received me right joyfully because I was a Frenchman. Sir Espaing du Lyon (in whose company I was come) went up to the castle to speak to the count of his own affairs, and found him in his gallery: for at that hour, or a little sooner, he had dined; for the custom of the Count of Foix is such, or then was, (and he had always held it from his infancy) that he arose at high noon and supped at midnight. The knight said to him that I was arrived. I was immediately sent for to my hôtel, for he was, or is, that lord of all the world who most willingly saw strangers to hear the news. When he saw me, he made me good cheer, and retained me of his household; where I was more than twelve weeks, and my horses were well dressed, and in all other things taken care of.'

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'The Count Gaston de Foix of whom I speak,' he says soon after, 'at that time that I was with him, was about 59 years of age, and I say to you that I have in my time seen many knights, kings, princes, and others; but I never saw any one who was so well limbed, of so fair a form, or so fair a mien, *viaire, bel, sanguin*, and with such laughing and amorous eyes, which way soever it pleased him to look. In all things he was so very perfect that one could not too much praise him. He loved that which he ought to love, and hated that which he ought to hate. A wise knight he was, and of lofty enterprise, and

full of good counsel. He never had any *mecreant* with him. He was *preudhomme* in government. He said plenty of prayers. Every day a *nocturne* of the Psalter, *hours* of Nôtre Dame, of the Holy Ghost, of the cross, and *vigils* of the dead. Every day he caused five florins in small coin to be given for love of God, and alms at his gate to all people. He was bounteous and courteous in giving, and knew full well how to take where it belonged to him, and remit *where he had confidence (ou il afficroit-qu :)* He loved dogs above all animals, and gladly found himself, both summer and winter, a field in the chace. Besides, foolish violence, and foolish generosity he loved not; and he would know every month what became of his own. He took, in his own country, to receive his rents, and his people to serve and administer, notable men to the number of twelve, and every two months he was served by two of them in his said office of receipts, and at the end of every two months he changed the former two for two others in rotation. He made the most special man, him in whom he most trusted, his comptroller; and to him all the rest accounted and rendered up their reckonings; and that same comptroller accounted to the Count of Foix by rolls and by written books, and left his reckoning before the said count. He had certain coffers in his chamber, whence, sometimes, he caused money to be taken out to give to knights, lords, and squires, when they came before him (for no man ever departed from him without some present) and always he multiplied his treasure, to await the adventures and fortunes that, he doubted, may ensue. He was cognisable and accessible to all people, and sweetly and lovingly spoke to them. He was short in his counsels and in his replies. He had four clerks, secretaries, to write and answer letters, and well it behoved these four clerks to be ready when he should come forth from his closet. * * * * * In such a state as I tell you lived the Count of Foix; and when he came forth from his chamber at midnight to sup in his hall, before him he had twelve torches lighted which twelve pages carried: and those twelve torches were held before his table, which gave a great light in the hall. The which hall was full of knights and squires, and always were there plenty of tables dressed out to sup such as sup would. No man spoke to him at his table if he did not address him. He ate, customarily, plenty of wild fowl, especially the wings and thighs, and, the next morning, ate and drank but little. He took great delight in the songs of minstrels, for well was he acquainted with them. He liked to make his clerks sing songs, rondeaux, and virelets. He sate at table about two hours, and also saw strange *entremets* between whiles, and, after seeing them, sent them to the tables of the knights and squires. Briefly, all things considered and advised, before I came to his court, I had been in many courts of kings, of dukes, of princes, of counts, and of high ladies; but never was I yet in any which better pleased me, nor which was more enlivened by deeds of arms, than was that of the Count of Foix. One saw, in hall, in chamber, and in court, knights and squires of honour, going to and fro, and one heard.

them discoursing about arms and loves. All honour was therein found. All news, of whatever country or whatever kingdom it might be, therein one might learn; for out of all countries, for sake of the lord's high worth, did men come thither. There was I informed of the greater part of the deeds of arms that had taken place in Spain, in Portugal, in Arragon, in Navarre, in England, in Scotland, and on the frontiers and boundaries of Languedoc. For I saw come before the count, during the time that I sojourned there, knights and squires from all nations.'

His residence at this court, the manners of which seem to have been so completely after his own heart, was, as may be expected, of long duration. We are only left to wonder how he could ever have quitted so agreeable an abode. But his natural curiosity and restlessness of inquiry could not be satisfied by mere relations, though from eye-witnesses, and of the most celebrated adventures of his age. The marriage of the Countess of Boulogne with the Duke de Berri (we always find Froissart in the suite of a marriage or a public festival) drew him to Avignon, where a robbery was committed on him, which he celebrated in a poem made on the occasion; and it is to that poem we are indebted for the principal part of the history of his life.

We find our historian soon afterwards pursuing his travels with an ardour and activity which growing years seem rather to have increased than lessened. Twice in Auvergne, three times at Paris, once at the extremity of Languedoc, in Cambresis, in Hainault, Holland, and Picardy, at Bruges, Sluys, and in Zealand, and finally, once again in his own country; all these journies, undertaken for no visible end but the thirst for novelty and information, seem to have occupied the three succeeding years of his life.

He was present (of course) at the magnificent entry of Queen Isabella, and at all the feasts and tournaments which that splendid occasion produced at Paris. The mere intelligence that a Portuguese knight, intimately connected with the affairs of the court of Lisbon, with which Froissart himself was then but obscurely acquainted, was in Zealand, on his road to Prussia, where he was to join the Crusade against the Infidels, prompted him to undertake an immediate voyage to Middleburg, and his zeal was requited by the acquisition of all the intelligence he wanted.

At length, in 1395, after a twenty-seven years absence, he appears once more in England, and at the shrine of St. Thomas à Becket. Here he saw King Richard for the first time, and here he obtained all the information he has not failed to communicate, of the Irish expedition.

His stay in England did not exceed three or four months, but his history is continued to a later period. It concludes with the death of Richard in the year 1399. Little is known concerning him for these last years, and even at the period at which his active and useful life came to a termination, it is involved in so much uncertainty that some writers have prolonged it to the year 1420, while others (with much more apparent probability) suppose that he died not long after the period at which his history ends.

The valuable Memoir, of which we have here given an abridgment, is followed by an Essay on the Works of Froissart, and a Criticism on his History, both by the same author, and to these are added, 'Some Observations on his Poetry,' by an anonymous writer in the 14th volume of the Academie des Inscriptions. It is needless to observe on the propriety of these additions which Mr. Johnes has made to this new edition of his work. That which might have been most easily dispensed with is the last. Froissart, as a poet, does not deserve the attention of posterity. Yet we by no means object to the insertion of a piece, which, though of very inferior interest, perhaps tends to complete the portrait of the writer. One very useful addition may yet be made, which the translator has given us some reason to expect, and in which we hope he will not disappoint us, an accurate Chronological Table, to supply that which every reader must have remarked as the principal deficiency in this most valuable work, an attention to the arrangements both of time and place.

The portrait, which even the short account we have given of Froissart's life is sufficient to present of the historian, is an accurate picture of the history itself. The reader who sets out, like the author, with a mind eager for information, and impatient for novelty, will find an ample field for the gratification of his passion in the wide world that lies before him. He will be carried through wilds and woods, over extended campaigns, and into populous cities. He will carouse at baronial banquets, and join in the pomp of royal marriages; he will enter lists with the flower of chivalry, and break his lance in honour of the fairest dame of France or England.

> Là joustera fort et joyeusement,
> Et il sera honorè et cher.
>
> Poesies d'Eust. Deschamps.

But while he is in expectation of the glorious and hard-earned meed of victory, and dreaming only of courtly joys, the tilt, the dance, and the banquet,

> Armes, amours, deduit, joye, et plaisance;

he will, all of a sudden, be borne away to the front of a battle, and hear the 'trumpet sound,' and see the 'banners advance,' and 'the battalion marching in regular array over hill and dale,' 'armed with banners flying, by moonlight; so that it will be a beautiful sight to see the gallant array.' Then 'the blast of war will blow in his ears,' and 'such a blasting and noise with horns, that it will seem as if all the great devils from hell were come there.' Then will the 'English archers advance with their cross-bows presented, and shoot their arrows with such force and quickness, that it will seem as if it snowed.' The knights, armed cap-a-pie, will engage, sword in hand, in the thickest of the fight; the general watch-words of the contending armies, and the particular war-cries of each opposing lord, will be heard in confused and irregular shouts throughout the field, and 'Montjoye St. Denis,' or 'St. George for Guienne,' will be alternately triumphant as the English lion or the fleur de lys may be exalted or depressed.

He will next proceed to the melancholy office of numbering the slain, but will hardly have formed his calculation on the probable consequences of the bloody scene he has just witnessed, before he will find himself quietly riding with some courteous and communicative companion, along a well-frequented road, where he will duly stop to bate at every inn, and lie by during the heat of the day by the side of a running stream, under the shade of a friendly grove, on a bank of most refreshing verdure, and, untying his wallet, and uncorking his wine-flask, enjoy the sweets of repose, good-cheer and conversation combined together, like Gil Blas, with his merry companions, Don Raphael and Ambrose de Lamela.

Lastly, he will sit down with the good curate of Lestines, or with the priest, canon, and treasurer of the collegiate church of Chimay, to think over what he has heard, seen, and acted; and the result of his recollections, will be an unconnected mass of most useful and excellent information, and a confused picture of most lively and amusing imagery.

It will not be amiss, after this general illustration of the work, to remark on some of Froissart's peculiar excellencies, before we proceed to any observations on the translation before us. In description he is excelled by no historian ancient or modern. Perhaps we may even venture to assert that he excels them all; for his are not merely pictures of particular places or events, (though in those also, when he attempts them, he is excellent) but his whole work

may be considered as presenting in every page, the perfect and unaltered costume of the ages he delineates. As the most prominent feature of that costume was the spirit of chivalry, so we shall find in this book the most complete and perfect account of that singular, but generous and noble institution, that has ever been given to the world.

The knightly duties and virtues consisted in the defence of the faith, of the 'fatherless and widows, and all who were desolate and oppressed,' and the impartial administration of justice; in modesty, in strict regard to truth, in courtesy and generosity, in valour, boldness, gentility, openness, and friendship. In the times of which Froissart gives the description, chivalry had sensibly declined from the original simplicity of its institutions. The attempts of John and Charles V. to support it, by the several new orders of knighthood they invented, and the indiscriminate multitude, whom they decorated with the insignia of those orders, hastened its downfall; yet those very times which were in this manner become most unfavourable to the preservation of genuine chivalry, produced some of its most distinguished ornaments. The Prince of Wales, the Constable du Guesclin, the Lord of Manny, the Marshall Boucicault, Don Ferdinand de Castro, the Captal de Buche, Sir John Chandos, and the Lord James Audley, the most illustrious names in the history of knighthood, names ever dear to true valour and nobleness of spirit, were the ornaments of the age, and supported the interests of their respective princes and nations with all the ardent enthusiasm of the most exalted generosity.

Of that branch of knightly duty which consisted in the protection they were bound to afford to ladies in distress, the history before us presents many instances in the very midst of details of bloodshed and cruelty. The following detail, taken from the Memoires de la Chevalerie, by M. de St. Palaye, and for which that writer probably was indebted to Froissart, lib. 1, c. 182, will present us with one of the most striking instances of this peculiar virtue, that our historian has any where recorded. It occurs in the history of the infamous Jacquerie of the Beauvoisis.

Some detachments of these ferocious madmen, who already reigned triumphant in Paris and throughout all the surrounding country, over the ruins of the depressed and insulted nobility, attacked the city of Meaux, where the Duchesses of Normandy and Orleans, with 300 ladies, had retired for the protection of their lives and honour. The inhabitants actually opened their gates to the lawless ruffians

who had invested them, and the ladies, as a last resource, entrenched themselves in the market place on the other side of the river. Their danger was extreme, for there was no excess which these wild banditti, whom nothing had stopped, and by whom nothing was respected, might not commit. The Count de Foix, and the Captal de Buche, who were on their way home from a crusade in Prussia, heard the news at the city of Chalons. Though accompanied by only sixty knights, with their ordinary complement of foot-soldiers, they took the immediate resolution of joining themselves to the few defenders of the Marchè de Meaux. The honour of the ladies prevented the count from reflecting on the hazard of the enterprize, and the Captal from remembering that he was (*Anglesque)* of the English party. He eagerly took advantage of the liberty allowed by the subsisting truce, of following the dictates of sentiments more powerful in a knight than national antipathies. The termination of the adventure crowned these daring and generous men with true glory, and established the security of the ladies; and another knight, Sir Enguerrand de Coucy, though also *Anglesque*, reaped his share of honour by the exemplary vengeance he was immediately afterwards enabled to take on the discomfited Jacquerie while on their retreat.

Of courtesy towards a vanquished enemy, no one can doubt but that the history of Edward III. and his gallant son must afford numerous instances. This courtesy was not an indiscriminate quality, such as proves itself the result of an ostentation of feeling and humanity. On the contrary, it sprung from real generosity of mind and heart. The behaviour of King Edward after the battle of Calais to his prisoners, is a striking example of the truth of this observation, in the contrast afforded by his different address to the traitor de Chargny and the gallant Ribeaumont. We will give the account from Mr. Johnes' translation, vol. ii. p. 247.

'When the engagement was over, the king returned to the castle in Calais, and ordered all the prisoners to be brought before him. The French then knew for the first time that the King of England had been there in person, under the banner of Sir Walter Manny.

'The king said, he would, this evening of the new year, entertain them all at supper, in the castle. When the hour of supper was come, the tables spread, and the king and his knights dressed in new robes, as well as the French, who, notwithstanding they were prisoners, made good cheer (for the king wished it should be so): the king seated himself at table, and made those knights do the same around him, in a most honourable manner.

'The gallant Prince of Wales, and the knights of England, served up the first course, and waited on their guests. At the second course they went and seated themselves at another table, where they were served and attended on very quietly.

'When supper was over, and the tables removed, the king remained in the hall, among the English and French knights, bareheaded, except a chaplet of fine pearls, which was round his head. He conversed with all of them; but, when he came to Sir Geoffry de Chargny, his countenance altered, and, looking at him askance, he said, "Sir Geoffry, I have but little reason to love you, when you wished to seize from me by stealth, last night, what had given me so much trouble to acquire, and has cost me such sums of money. I am, however, rejoiced, to have caught you thus in attempting it. You were desirous of gaining it cheaper than I did, and thought you could purchase it for twenty thousand crowns; but, through God's assistance, you have been disappointed." He then passed on, and left Sir Geoffry standing, without having a word to say for himself.

'When he came to Sir Eustace de Ribeaumont, he assumed a cheerful look, and said, with a smile; "Sir Eustace, you are the most valiant knight in Christendom that I ever saw attack his enemy, or defend himself. I never yet found any one in battle, who, body to body, had given me so much to do as you have done this day. I adjudge to you the prize of valour, above all the knights of my court, as what is justly due to you." The king then took off the chaplet, which was very rich and handsome, and, placing it on the head of Sir Eustace, said, "Sir Eustace, I present you with this chaplet, as being the best combatant this day, either within or without doors; and I beg of you to wear it this year, for love of me. I know that you are lively and amorous, and love the company of ladies and damsels; therefore, say wherever you go, that I gave it to you. I also give you your liberty, free of ransom; and you may set out to-morrow, if you please, and go whither you will."

Vain-glory was considered as an indelible blemish in any knight or squire. In the romance of Perceforest he is made to record the advice given him by a hermit in the following terms: 'Il me dist, que si j'avois autant de possessions comme avoit le roy Alexandre, et de sens comme le sage Salomon, et de chevalerie comme eut le preux Hector de Troye, seul orgueil, s'il regnoit en moy, destruiroit tout.'

We will refer the reader to a very interesting passage in the work before us for an illustration of this remark. It occurs in Mr. Johnes' translation, vol. iii. p. 248, and describes the very modest manner in which the young Count of Auxerre submitted to the Captal de Buche (an older knight, but of inferior rank) the command of an expedition in which they were jointly engaged.

But the modesty which was so necessary a qualification

of true knighthood, did not preclude a proper confidence when occasion demanded it, and in a knight whose prowess had been already signalised by repeated acts of the most extraordinary valour, even that degree of loftiness which would be censured as vain-glory in others, may be esteemed not only excusable but graceful and honourable. The story of the release of Bertrand du Guesclin by the Prince of Wales, which occurs in vol. iii. p. 355, of Mr. Johnes' translation, will afford an amusing contrast to that of the young Count of Auxerre.

It will be tedious to go through the work for the sake of pointing out the numerous instances that may be found of the several knightly qualities we have above enumerated. Of the system of gallantry which the spirit of chivalry introduced and sustained, the reader will find all that may be reasonably expected from a writer who, like Froissart, was so deeply tinctured with that very spirit himself. We need only refer him to the amours of King Edward and the fair Countess of Salisbury (though Froissart makes no mention of the celebrated garter of that lady, in his account of the institution at Windsor), and to the gallant exploits performed by Sir Eustace d'Ambreticourt for love of his mistress, the Lady Isabella de Juliers, who obtained his ransom for the great affection she bore him.

In his descriptions of battles, Froissart uniformly shews the hand of a master. Indeed it was only 'that the honourable enterprises, noble adventures, and deeds of arms, performed in the wars between England and France, may be properly related, and held in perpetual remembrance, to the end that brave men, taking example from them, might be encouraged in their well-doing,' that he sate down 'to record a history deserving great praise,' as he himself informs us in his introduction; and he has most admirably accomplished the task he proposed. The innumerable little skirmishes, sieges, and 'Chevauchées' (a word exactly answering to the Scottish Raids) which he relates, are diversified with all the warmth of imagination, as well as the accuracy of circumstantial narration. When he describes the more important and celebrated actions of Crecy or Poitiers, of Najara or Auray, we are brought by him into the midst of the engagement: we see every distinct banner, and hear every peculiar war-cry, we mark the progress of each of the principal combatants, and applaud every deed of hardihood as it occurs to our notice. We are exactly in the situation described by Homer (with whom our author seems actually to have something of a kindred spirit):

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών
Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
Δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη. Il. lib. 4, v. 539.

To extract the whole description of any one of the important battles we have mentioned would be to exceed the limits of our review. We will, however, relate, in Mr. Johnes' words, an affecting incident which occurred after the battle of Auray, and which will remind the reader of our old ballad of Chevy-chase.

Then, leaving life, Earl Percy took
The dead-man by the hand,
And said, " Earl Douglas, for thy sake
Would I have lost my land!"

' Whilst they were thus together, two knights and two heralds returned, who had been sent to examine the dead bodies in the field, to know what was become of the Lord Charles de Blois: for they were uncertain if he had been slain or not. They cried with a loud voice, " My lord, be of good cheer, for we have seen your adversary Lord Charles de Blois among the dead." Upon this, the Earl of Montfort rose up, and said, he wished to see him himself, for that " he should have as much pleasure in seeing him dead as alive." All the knights then present accompanied him to the spot where he was lying apart from the others, covered by a shield, which he ordered to be taken away, and looked at him very sorrowfully. After having paused a while, he exclaimed, " Ha, my Lord Charles, sweet cousin, how much mischief has happened to Brittany from your having supported by arms your pretensions. God help me, I am truly unhappy at finding you in this situation, but at present this cannot be amended." Upon which he burst into tears.

' Sir John Chandos, perceiving this, pulled him by the skirt, and said, " My lord, my lord, let us go away, and return thanks to God for the success of the day; for without the death of this person, you never would have gained your inheritance of Brittany."

' The earl then ordered that Lord Charles's body should be carried to Guingamp, which was immediately done with great respect, and he was most honorably interred. This was but his due, as he was a good, loyal, and valiant knight.'

We will give but one extract more, and then hasten to close our remarks on Froissart's original work, after referring our readers to the account of a celebrated naval engagement which took place before Sluys in the year 1340, between the English commanded by King Edward himself, and a French fleet under Sir Hugh Quiriel, Sir Peter Bahucet, and Barbenoir. It is highly interesting, as presenting one of the earliest instances of our national superiority in naval affairs over

our hostile neighbours, and it also illustrates the quaint adage of old Eustace des Champs:

> 'Bons sont les Chevaliers de Terre;
> Bons sont les Chevaliers de Mer.'

'When the king's fleet was almost got to Sluys, they saw so many masts standing before it, that they looked like a wood. The king asked the commander of his ship what they could be, who answered, that he imagined they must be that armament of Normans, which the king of France kept at sea, and which had so frequently done him much damage, had burnt his good town of Southampton, and taken his large ship the Christopher.

'The king replied, "I have for a long time wished to meet with them, and now, please God and St. George, we will fight with them; for, in truth, they have done me so much mischief, that I will be revenged on them, if it be possible."

'The king then drew up all his vessels, placing the strongest in the front, and on the wings his archers. Between every two vessels with archers there was one of men at arms. He stationed some detached vessels as a reserve, full of archers, to assist and help such as might be damaged.

'There were in this fleet a great many ladies from England, countesses, baronesses, and knights and gentlemen's wives, who were going to attend on the queen at Ghent: these the king had guarded most carefully by three hundred men at arms and five hundred archers.

'When the king of England and his marshals had properly divided the fleet, they hoisted their sails to have the wind on their quarter, as the sun shone full in their faces, which they considered might be of disadvantage to them, and stretched out a little, so that at last they got the wind as they wished.

'The Normans, who saw them tack, could not help wondering why they did so, and said they took good care to turn about, for they were afraid of meddling with them: they perceived, however, by his banner, that the king was on board, which gave them great joy, as they were eager to fight with him; so they put their vessels in proper order, for they were expert and gallant men on the seas. They filled the Christopher, the large ship which they had taken the year before from the English, with trumpets and other warlike instruments, and ordered her to fall upon the English.

'The battle then began very fiercely: archers and cross-bowmen shot with all their might at each other, and the men at arms engaged hand to hand: in order to be more successful, they had large grapnels, and iron hooks with chains, which they flung from ship to ship, to moor them to each other. There were many valiant deeds performed, many prisoners made and many rescues.

'The Christopher, which led the van, was recaptured by the English, and all in her taken or killed. There were then great shouts and cries, and the English manned her again with archers and sent her to fight against the Genoese.

'This battle was very murderous and horrible. Combats at sea are more destructive and obstinate than upon land, for it is not possible to retreat or flee—every one must abide his fortune, and exert his prowess and valour.

'Sir Hugh Quiriel and his companions were bold and determined men, had done much mischief to the English at sea, and destroyed many of their ships; this combat, therefore, lasted from early in the morning until noon, and the English were hard pressed, for their enemies were four to one, and the greater part men who had been used to the sea.

'The king, who was in the flower of his youth, showed himself on that day a gallant knight, as did the Earls of Derby, Pembroke, Hereford, Huntingdon, Northampton, and Gloucester; the Lord Reginald Cobham, Lord Felton, Lord Bradestan, Sir Richard Stafford, the Lord Percy, Sir Walter Manny, Sir Henry de Flanders, Sir John Beauchamp, Sir John Chandos, the Lord Delaware, Lúcie Lord Malton, and the Lord Robert d'Artois, now called Earl of Richmond. I cannot remember all the names of those who behaved so valiantly in the combat; but they did so well, that, with some assistance from Bruges and those parts of the country, the French were completely defeated, and all the Normans, and the others were killed or drowned, so that not one of them escaped. This was soon known all over Flanders: and when it came to the two armies before Thin l'Evêque, the Hainaulters were as much rejoiced as their enemies were dismayed.'

To conclude our character of Froissart's work, we cannot pass over his excellence in descriptive scenery, of which a striking instance occurs in the beginning of the first volume, where he is giving an account of the most singular march of the English army in pursuit of the Scots between Durham and Newcastle. He himself, at a period long subsequent to the event he relates, travelled through the same country, and probably at that time made such observations as contributed afterwards to heighten the effect of the fine picture he has presented to us. The detail we have already given renders it almost unnecessary to remark that he is equally admirable in laying open to us the characters of the principal personages of his drama. This he does, not by long comments on particular actions, nor by pictures drawn on purpose to produce the effect (for it must be observed that Froissart never stops at all in the course of his narration to make reflections), but by minute details of actions and little strokes of character which occur naturally in the course of events. To call him a philosophic historian would expose us to the derision of every reader who opens the book; but we may nevertheless venture to assert that in his plain, honest, 'unvarnished tale,' we can generally discover for

ourselves those secret springs of action, which a more profound historian often labours to expose in vain, and only plunges us into greater obscurity by his learned and scientific endeavours to elucidate.

The defects of Froissart's history are exactly those which such a mind as Froissart's could not avoid. We are hurried from action to action, and from time to time, without regard to distinctness either of detail or of chronology. Like Ariosto, and the various romancers who have taken Turpin's Fables for the model of their poems, he leaves one of his heroes engaged, perhaps, at a siege of some castle in Brittany, to hasten without any reason to the exploits of another in Hainault, or the Cambresis, and thence carries us away in the same sudden manner to a feast or a procession at Paris or at Rome, to a long unconnected series of adventures in Languedoc or Provence, or a battle between the Scots and English on the Borders, and at length, after a space of ten or twenty chapters, or even of half a book, lands us again on the same spot and before the same town which we vainly fancied we had quitted some years before, and now find to our astonishment that no further impression has been made upon the outworks than when we left it,

His great diffuseness, and minuteness of detail (which is equally observable on the most trifling, as on the most interesting occasions), becomes frequently extremely tedious; but this we are readily disposed to forgive on account of the many counterbalancing advantages attending it.

His chronology is not more perplexed than his geography, and his knowledge of names and terms. Nor is his ignorance confined to those points, but becomes gross enough to scandalize all good Christians when they hear that a 'Priest, Canon, and Treasurer of the collegiate Church of Chimay,' calls Nebuchadnezzar 'the prince and leader of God's Chivalry.'

Indeed, though a churchman, Froissart was by no means addicted to priest-craft; and we readily forgive, and are even entertained by the superstitious tales which he now and then introduces into his history with the most honest credulity, as they have no mixture in them of Romish miracles or saintly legends.

Froissart has been accused by many French writers of partiality to the English; but from this charge he is very ably and satisfactorily (we think) exculpated by M. de St. Palaye, in the criticism on his history, which we have before noticed. The characters of King Edward and his son, of Sir John Chandos, and Sir Walter Manny, were indeed so splen-

did, and so far eclipsed the contemporary chivalry of France by the brilliancy of their great exploits, that it was impossible to write a faithful history of the times, without bestowing greater praise and honour on the English name, than a true Frenchman would probably feel inclined to admit: yet it does not at all follow that Froissart received an undue bias on the side of our countrymen, or was any further prejudiced than the most honest man must be in favour of superior worth. But he stands fairly acquitted from all stigma of this nature, on the internal evidence of the work itself. Many instances occur in the course of his history, where he gives the lie to many of our own historians, and seems to deal out with most just and scrupulous measure, the due shares of praise and blame that attached to each nation and court. M. de St. Palaye, in the Essay before referred to, has collected many of these instances. We will add one that recurs to our own observation in confirmation of our remark. The English have always looked on the splendid character of their *black Prince* with a degree of enthusiastic reverence approaching to adoration. They are quite unable to find a blemish in his illustrious character. Yet Froissart does not spare the recital of actions in which he must needs fall under severe censure. He mentions the unknightly conduct of which he was guilty, in letting loose the Free Companions, and encouraging them to renew their depredations and hostilities in France, after his return from the Spanish expedition.—He records, even with unusual warmth, the impolitic and ungenerous measures he took against his subjects in Aquitaine, which proved the cause of a general rebellion, and, not long afterwards, of a new and furious war between the two nations. He enters with zeal into the wise and manly remonstrance made him by Sir John Chandos, and appears to accompany that worthy knight, sullen and discontented, to his retirement at St. Sauveur in Coutantin.

We have thus attempted to give a sketch of the work, which Mr. Johnes has undertaken to translate. On the vast importance of the work itself, particularly to our national historians, we shall no further observe, than for the purpose of rendering to Mr. J. those acknowledgments which we think he justly merits from the literary world. This history, important as it is, and most highly interesting, from its subject, to every Englishman, has hitherto met with only one translator; but that translator was, at the time he undertook the task, in every respect most admirably qualified for the execution of it. Lord Berners was himself a soldier and a courtier in the reign of Henry VIII., a period at which the

spirit of chivalry was not entirely lost either in the camp or the court. Its peculiarities were still within the observation, or at least the remembrance of many, and its language and phraseology survived, for a very considerable period, the decay of its more noble qualities. The style and words of Lord Berners are, accordingly, precisely those of Froissart made English. It is, therefore, a real loss to literature that his translation is now become so extremely scarce and difficult to be met with, and it would still be a useful task, (the utility of which Mr. J. has now diminished indeed, but not superseded) to present a new edition to the world. We here disclaim all design of insinuating that Mr. Johnes should rather have employed his talents in such a work, than in the line he has chosen to adopt. On the contrary, it would be paying a very poor compliment to his labours not to add, (which we do most sincerely) that we have to thank him for a much more important service. The language of the days of Henry VIII. is become, in many respects, obsolete and almost unintelligible, except to antiquaries. A mere general reader could not sit down with other sentiments than those of disgust to so mouldy a meal, and would soon rise again, tired with the trouble of picking. Lord Berners has, besides, in most parts increased the deformity of his original with regard to the names of places and persons. Even those of our own nobility with which, we should suppose, he ought to have been perfectly well acquainted, are seldom, if ever, rectified, and are generally made more uncouth and barbarous than Froissart himself had left them.

To remedy all these deficiencies in our stores of national history was Mr. J.'s praise-worthy intention. The work he has undertaken is of a very extensive nature. The three volumes already published make but a fourth part of the whole, though they include much more than half the chronological period of the history, relating all the occurrences from 1326 to 1369. Possessed of many valuable MSS. himself, Mr. J. spares no cost nor pains in his task of consulting all the celebrated ones in our own country, and several of those which are preserved in foreign collections. From the Breslaw MS. in particular he has already received some important additions no where else to be found, which he has inserted in the present edition, and he gives us some reason to expect still richer treasures from the same mine. He has with very great and commendable industry, reformed Froissart's innumerable errors in his proper names, wherever it is possible to do so. Many of these he has replaced from the best parallel authorities, which he seems to be in the constant

habit of consulting; and in general, wherever he has been reduced to the necessity of guessing, (which must often be the case) he has mentioned in his notes the grounds from which he has drawn his conclusions. Those notes (though not so numerous as, perhaps, might be wished) are frequently valuable, and tend to remove obscurity and assist conjecture.

With regard to the style he has adopted in his translation, it is (in general) clear, easy, and unaffected. But here we are reluctantly compelled to pause in our praise, and make some observations that have occurred to us in the course of our perusal, which we have deferred to the conclusion of our criticism, with the hope that the translator may think them worthy his consideration in the further progress of his work.

Though we have commended Mr. J. for presenting Froissart to the public in a dress of his own, rather than reviving all the antique cuts and slashes of Lord Berner's jerkin, yet we by no means think that he should have appeared before us without his hat and feather, his point-laced ruff, and his golden spurs. Mr. J.'s is, at least, as much too modern, as Lord Berners' is too ancient a garb to enter the drawing-room in, with the gravity becoming our historian. Chivalry has a particular costume of its own; it has it own dictionary and grammar; its own vocabulary (as we may say) of technical terms, which can with no more propriety be interchanged for each other, or parted with for those of any other art or profession, than the language used on board ship in a storm can be applied to the evolutions of a marching regiment. In order to explain ourselves by examples, we will produce some instances to justify the censure we, in this respect, are compelled to pass on Mr. J.'s translation. 'Il fit moult de faits d'armes,' is rendered by the indefinite and vulgar expression of 'he performed wonders;' 'Grand pillage, et grande forage,' 'immense wealth;' '*Droite* fleur de chevalerie,' 'the flower of all his chivalry;' 'Ainsi couroyoient les François un jour, et les Hainuyers l'autre,' is rendered by the very vulgar phrase of 'the Hainaulters *returned* the *compliment*;' 'Et plusieurs dirent qu'ils avoient etè *en fantosme*,' means not 'that they had been *bewitched*,' but that they had been *struck with a panic*. 'Bonnes Gens,' 'good *sort of* people;' 'Et qui d'honneur et de largesse estoit plein;' '*acquitted himself* with honour and generosity;' 'Ils ne luy eussent accordè celle *courtoisie*,' 'would not have granted their *requests*;' 'Si estoient montez sur fleurs de coursiers et voides roussins et apperts,' 'were mounted on excellent and well

dressed horses ;' ' Ce que fait en avez, *vient de grand gentillesse,*' ' he told him his actions were *full of honour and nobleness.*' These are but a very few instances of the general habit of Mr. J.'s translation to neglect all the striking peculiarities of the original, and soften them down into one indiscriminate equality of language. One word more before we part with him on this subject. In translating such a book as this of Froissart's, it should be considered what is that term in the English language which answers nearest to every peculiar word in the French, and then that term should be applied with great care wherever the original word occurs. Thus, ' *Beau* fils,' ' *Beau* frere,' ' *Bel* cousin,' &c. should be uniformly rendered ' *Fair* son,' &c. &c. but Mr. J. sometimes has it ' sweet son,' sometimes ' dear son,' sometimes ' *amiable* son,' &c. &c. The word ' moult,' when joined to an adjective or an adverb should be always ' right,' as ' moult vallaimment,' ' moult courageux,' ' right valiantly,' ' right brave,' &c. &c. This striking phrase which occurs on the description of the battle of Najara or Navaretta, ' Fut le bataille *moult* dure, grande, felonneuse, et horrible, et moult y eut de gens mis a grand mechef,' is dwindled by the translation into ' a severe and bloody battle,' terms hardly forcible enough for a report in the newspaper. Some words are so peculiar that they will hardly bear translation at all, and yet have thei own fixed and appropriate meaning, and which is well understood by all who are in the least conversant with the writings of that period. Such are *preux;* as ' un preux chevalier,' and ' un *prud homme;*' Chevauchée, which answers (as we have before observed) to the Scottish ' *Raid,*' but hardly has an appropriate phrase in English.—When such terms as these occur, we confess that, for our own parts, we had rather see them left in their original language than weakened and done away by false translation. The periods of the day, which are always marked in Froissart by the canonical terms of ' tierce,' ' haute nonne,' ' basse nonne,' &c. would be better rendered literally or not rendered at all, than translated by the corresponding hours in general language. The technical law-terms which now and then occur should also be preserved with care; for the manners of the age are often shewn by them. ' Je me mets en *saisine,*' is erroneously rendered by Mr. J. ' I take *possession;*' ' *Droit hoir* de Bretagne' is the *right heir* of Britanny, not the *lawful Duke.* ' En *oustrent* le Comte de Montfort,' why not ' they *ousted* the Earl of Montfort?'

Mr. J. is also sometimes careless in altering his own expressions unnecessarily. The peculiar addition or surname of ' *Le Borgne* de Rouvroy' is sometimes made ' the one-eyed,'

and sometimes left (as it should be) untranslated. The unintelligible names of 'Bellemarines' and 'Tramesames' are in one place (very properly we should imagine) converted into 'Benamarin' and Tremecen,' but, further on, Froissart's blunder is preserved in the translation without a comment. The free-booter whom Froissart calls 'Ruffin,' Mr. Johnes calls sometimes 'Ruffin' and sometimes 'Griffith,' on the authority of a guess of Barnes's in his history of Edward III: which he acknowledges in a note to be no authority at all for the alteration.

We have not been sparing of our censures in these particular points, because we think them serious blemishes in a work that (in all other respects) deserves the highest praise it is in our power to bestow. We consider it as an undertaking of great importance, and even of high national interest.—Froissart is an historian consulted and cited by every writer whose subject leads him to the period in which he wrote; and yet he remains very generally unknown, except through the medium of short quotations and imperfect illustrations. He is the chief, if not the only authentic source of information we are possessed of with regard to one of the proudest and most striking portions of our national annals. Yet his antique original garb, and the yet more uncouth and obsolete dress imposed on him by his translator, have deterred most general readers from approaching him, till Mr. Johnes undertook to present him in a more familiar and agreeable form. But, in order to render that undertaking of the utility he proposes to himself, he must not sacrifice the peculiar and distinguishing marks of character to an easy and common phraseology, nor confound the language and manners of the first knights of the garter, and the martial exploits of the 'Preux Chevaliers' of France and England, with those of the court of George III. or the camps of Bonaparte. We most sincerely applaud his undertaking, and hail the continuance of his labours. Whether our opinion of his defects be well or ill founded, we are equally ready to thank him for the benefit he has conferred upon the cause of literature; and we should not perhaps have remarked so freely on his imagined faults, did we not reflect that when a work is yet unfinished, every suggestion from an unprejudiced reader may claim consideration, and consideration may lead to improvement.

The engravings from old illuminated MSS. which accompany the present portion of the work, are useful, as well as curious, ornaments. As the authenticity of the sources from which they are taken, cannot be doubted, they present valu-

able pictures of the costume of the times; and, as such, we recommend them to the attention not only of the professed antiquary, but also of the managers of our theatres.

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## Art. II.—*Sylloge Confessionum.*

*(Concluded from page 122.)*

IT gave us very sensible pleasure when we first heard of the publication of the book of Homilies by the University of Oxford. There has been of late years a great deal of controversial artifice exerted, to prejudice the minds of the vulgar with an opinion that a large portion of the English clergy have renounced the venerable principles of the reformation, and would gladly suffer the memory of the doctrines and the example of their forefathers to be forgotten. On this account we beheld with much satisfaction the publication of the Enchiridion Theologicum, by a public professor of divinity, which contains so many valuable productions of the æra of the reformation; we saw with the same feelings the publication of Nowell's Catechism, by the learned Bishop of Bangor (then of Chester); we saw with like pleasure the diligent perusal of these and similar works continually inculcated upon the younger clergy and the candidates for holy orders, by several prelates and other dignitaries of the church, such as are perfectly free from all suspicion of Calvinism, or have even distinguished themselves for their opposition to Calvinistical doctrines; and besides, on many other accounts, we saw with sensible pleasure the book of Homilies issuing from the Clarendon press, (certainly not under the influence of Calvinism,) because an opportunity was thereby afforded for every one to examine in person, and to acquaint himself with the genuine temper and principles of our reformers, in a way infinitely more complete and satisfactory than can be done from the mutilated, imperfect extracts, and partial comments of ignorant or angry controversialists. The book of Canons, and of the thirty-nine Articles, we regard also as very appropriate companions to the Homilies; and we were therefore well pleased to see them all associated together. But why, let us be permitted to ask, was so thrifty a spirit suffered to prevail as to withhold from us the Latin edition of those articles, and to leave us to content ourselves solely with the English? It is certain that the Latin copy is by no means among the least and lowest of the many helps towards the

investigation of the true interpretation of our articles. Nay, do not learned men with reason affirm, that the Latin copy was the genuine original; and that the English being a translation, and not executed with all the success which might have been desired, contains more than one or two blemishes from which the Latin is free?

We have already remarked that we recollect only one note from the editors contained in all the several volumes which we are referring to in this article. This note therefore must, if on that account only, needs be an object of curiosity. But it has besides intrinsic claims to our notice. It is as follows, and is subjoined to the eleventh article of the church, of the Justification of Man: 'The homily here referred to is that entitled, "Of the Salvation of all Mankind," Book i. Num. 3. This laconic annotation speaks in so summary and authoritative a strain, that, were there not an opportunity of referring to other editions, we are persuaded it would be taken for an expository remark of the original compilers, and as requiring the same submission and subscription with the rest of the book of articles. But being, we presume, the work merely of a man, such as men are now-a-days, of an expositor like ourselves, we really should have been better pleased had he condescended to unbend a little, and to vouchsafe to give some small reasons for, or confirmation of his assertion. We like much better the manner in which this subject has been handled by a Cambridge expositor,* who, it will be found, entertains, along with other learned men, a very different opinion on the subject from the Clarendon editor: and yet, we believe, the latter is nearer the truth, and had we leisure, could give, as we think, a full and satisfactory proof of our judgment. But to come to the Homilies themselves.

These being venerable for their excellency and antiquity, being appointed to be read in the congregation, being acknowledged as a part of the public confessions of the English church, and possessing on so many accounts something of a sacred character, we might have expected that a more than ordinary degree of circumspection should have been exerted in the publication of them. But we are sorry to observe, that he who entertains such hopes will be miserably disappointed in the result. The matter being of so great importance, we shall give what will approach at no great interval to a detection of all the principal errors of this edi-

* Hey's Lectures, vol. iii. p. 273, 4.

tion. He who will take the trouble to compare it with the folio copy, printed also at Oxford, A. D. 1683, will find that very few of these errors are to be imputed to the present typographer, but are to be laid to the charge of the editors, who ought to have placed in his hands a correcter edition.

P. 46, l. 23, for 'holy pardons, beads,' read 'holy *pardoned* beads.'

P. 48, l. 15, for 'water, *psalms*, candles,' read 'water, *palms*, candles.'

This indeed is so ancient an error, found, if we recollect rightly, even in the edition of 1563, that it may be required of us to prove that it is an error. Surely then the reformers were men of more wisdom and moderation, than, without any reservation or discriminating epithet, to condemn all *psalms* among the 'pharisaical and papistical leaven of man's feigned religion,' among 'feigned relics, masses satisfactory, rosaries, fifteen Oes, hallowed beads, bells, candles, and such other.' Do we not know that the reformation was much indebted for its progress to the singing of psalms, and even of songs and ballads? And might not then these considerations have induced a suspicion of the authenticity of the word 'psalms' in this homily? Again, what is the frequent *language* of those times? Hear the words of the Devonshire rebels in 1549. 'Wee wil have holy bread and holy water every Sunday, *palms* and ashes at the time accustomed.' (Strype's Cranmer, p. 100; Records.) Hear also the answer of the venerable Cranmer. 'The other that is called holy bread, holy water, holy ashes, holy *palms*, and all other like ceremonies, ordained the bishops of Rome.' (Ibid.) And hear, finally, the language of Bishop Gardiner in reference to this very passage of this homily. 'The book of homilies numbereth the hallowing of bread, *palms*, and candles among papistical superstitions and abuses.' (Strype's Cranmer, p. 78; Records.) It ought to have been remembered too that 'palms' is not without authority in the printed copies, and that the error of 'psalms' has been noticed so long ago as by the compilers of the Free and Candid Disquisitions in 1750. 'As to frequent errors in the print' (say those gentlemen) 'we pass them over, taking notice only of one, which has perhaps kept its place in all impressions, except the first by Whitchurch, in 1547, which in the *third* sermon of Good Works, hath *palms*, candles, &c. (the only true reading) instead of *psalms*, the false one." P. 358,9. They are correct with regard to the edition of 1547; but *palms* is found also, as we can testify from our own inspection, in editions of 1549 and 1551.

Page 61, l. 24. for 'was sore,' read 'was *so* sore.'
—— 63, — 4, from bottom, 'house consume him,' 'house *and* consume,' &c.
—— 69, — 3, from bottom, 'he *still* turn,' 'he *will* turn.'
—— 76, — 4, 'nor yet them all,' 'nor yet *they* all.'
——— — 10, 'which moveth him,' 'which move him.'
—— 77, — 25, 'or holiness,' 'our holiness.'
—— 85, — 4, from bottom, 'perfect *and* just men,' 'perfect just men,' (Edit. 1547.)
—— 89, — 23, 'rulers, judges under them which be,' insert 'and' before 'judges,' and a comma after 'them.'
—— 97, — 3, 'subjects, for the fear,' insert 'and' before 'for.'
—— 122, — 23, 'soberness and *chastity*,' 'soberness and charity.'
—— 138, — 7, 'which appeared,' 'which appeareth.'
—— 156, — 8, from bottom, 'holy doctor's own,' 'holy doctors' own.'
—— 174, — 2, from bottom, 'until *this* day,' 'until *that* day.'
—— 180, — 33, 'seeing Isaiah and Daniel, by certain descriptions,' 'seeing *in* Isaiah and Daniel *be* certain,' &c.
—— 187, — 5, from bottom, for 'Lemnians, and to such other,' read 'Lemnians and such other.'
—— 192 — 19, insert in the margin, 'Lib. v. ad Jacobum Domini fratrem.'
—— 195, — 11, 'dampish weather' 'dankyshe.' Edit. 1563.
—— 196, — 20. 'they pray *on* their beads bidding, that they may get it also *in* their hands,' '*in* their' and '*into* their.'
——— — 32, 'impudent, most shameless' 'impudent, *and* most,' &c.
—— 198, — 23, 'days, the blasphemies' 'days, *and* the blasphemies.'
—— 228, 5, '*Messiahs*, and Christ,' '*Messias*, and Christ.'
—— 236, — 2, 'then they *fasted*,' 'then they *fasted not*.'
—— 245, — 3, from bottom, '*hath* Almighty God,' '*had* Almighty God.'
—— 247, — 9, from bottom, 'and spare us so, that we, after,' &c. A false sense, from an erroneous punctuation; read 'and spare us, *so that we*, after, &c.' that is, '*on condition* that we.'
—— 292, — 19, 'departed out,' 'departed *not* out.'
—— 298, — 31, 'but as *the* people,' 'but as *a* people.'
——— — 35, 'beg at our,' 'beg *of* our.'
—— 299, — 6, 'for *the* visible signs,' 'for visible signs.'
——— — 4, from bottom, 'institutions,' 'institution.'
——— — 3, from bottom, 'confirmation of *the* children,' 'confirmation of children.'
—— 301, — 22, 'diligent ears,' 'diligent ear.'
——— — 31, 'congregations,' 'congregation.'
—— 311, — 5, from bottom, 'the simplicities,' 'the simplicitie.'

Page 316, l. 5, from bottom, for '*not* sit,' read '*nor* sit.'
—— 321, — 4, 'souls, sanctification,' 'souls, *and* sanctification.'
—— 326, — 5, 'that, when they have need, they may become their spokesman, either to obtain a commodity, or,' &c. read, 'that, when they have need, *he* may become their spokesman, either *to help with his good word* to obtain a commodity, or,' &c.
—— 327, — 23, 'provide *us*, that,' 'provide, that.'
—— 329, — 14, 'acception before God,' 'acceptation before God.'
—— 335, — 25, 'Thus vain fear,' '*This* vain fear.'
—— 339, — 12, 'the only Lord,' 'his only Lord.'
—— 349, — 2, from bottom, 'that we should,' 'that *he would*.'
—— 357, — 8, 'maketh it guilty,' 'maketh *us* guilty.'
—— 359, — 21, 'he cried,' 'he *crieth*.'
—— 363, — 1, 'stedfastly at our,' 'stedfastly *in* our.'
—— 374, — 7, 'virtue thereof in our life, and conform us,' 'virtue thereof, *and* in our life conform us.'
—— 376, — 4, 'and not *to* perish for hunger whilst *other* devour all,' 'and not perish for hunger whilst *others* devour all.'
—— 380, margin, for 'Euseb. Emiserem.' read 'Euseb. Emis. Sam.'
———, l. 13, 'ourselves unfeigned,' 'ourselves unfeignedly.'
—— 381, — 28, 'that ye be,' 'that *he* be.'
—— 383, — 26, 'and pleasures,' 'and pleasure.'
—— 385, — 1, 'in faith be' 'in faith, be.'
—— 387, — 28, 'give me a learned' '*gave* me a learned.'
—— 389, at the bottom, after 'never have' insert 'that which is born of the flesh, saith Christ, is flesh: and.'
—— 392, in the margin, over against 'Bede' insert 'Hom. ix. sup. Lucam.'
———— — 20, 'expedient do discuss' 'expedient *to* discuss.'
—— 395, — 32, 'but *shall come* and declare,' 'but to *expound* and declare.'
———— — 33, 'so that it might,' 'so that *they* might.'
—— 400, — 5, 'what availeth,' 'what *availed*.'
—— 405, — 18. 'God only, his goodness.' 'God only, *of* his goodness.'
———— in the margin, after Wisd. vii. add 'v. 16—22."
—— 411, — 29, 'truth of *his*,' 'truth of *this*.'
—— 416, — 5, 'further in sapience,' 'further in Sapience,' i. e. in the *book* of Wisdom, then often so called.
—— 426, 4, from bottom, 'sharp words of stripes,' 'sharp words, *or* stripes.'
———— — 22, 'wicked voice,' 'wicked *vice*.'
—— 437, — 5, 'which grant us, he that,' 'which grant us he, that.'
—— 439, — 5, from bottom, 'if he attended his,' 'if he *attend* his.'
—— 452, — 6, 'whereby he signified,' 'whereby be signified,' or '*are* signified.' (Edit. 1563.)

Page 466, l. 22, for 'the sword of famine,' read 'the sword, the famine.'

———— —42, 'full purpose and amendment of life,' 'full purpose *of* amendment of life.'

Not having at hand the first edition of the homily of wilful Disobedience and Rebellion, we do not inquire what errors may defile that also: before we proceed further, we may just observe, that the pains which we have here exerted may, we hope, be of use to correct the blunders in other editions of the Homilies, as well as in those of Oxford.

The edition of Bishop Pearson's Exposition of the Creed, would have been a much more acceptable present to the public, had it been made to comprize the few scattered remains of that great man in his native tongue, so as to constitute a complete edition of his English performances. Had all these been subjoined to the second volume in this edition, it would not much, if at all, have exceeded the dimensions of the first. Having never been collected together, these pieces are now, though very precious, scarcely ever to be met with. A discourse entitled, 'No Necessity of a Reformation,' two sermons, the one (Luke xi. 2) 'on the Excellency of Prayer, and especially the Lord's Prayer,' the other on Eccles. vii. 14, with a short paper of remarks on the Athanasian creed, (which is so scarce, that we own we have never seen it,) and his character of the 'incomparable Mr. John Hales, of Eton College,' nearly, if not entirely, complete the catalogue of these valuable relicks.

Neither does it seem that much care has been used in the superintendance of this edition. Who would have supposed that the learned university of Oxford should have suffered this work to fall from their press, without the correction, or the slightest notice, for instance, of an interpolation, so commonly known among the learned, as that of the word 'not' in p. 137, of the second volume? Let our readers contrast with this strange negligence the pains which were taken so long ago as the year 1741, by John Berriman, on this very subject, in the preface to his 'Critical Dissertation upon 1 Tim. iii. 16.' We cannot give room to the whole investigation and argument of that faithful and learned man. But it will not be improper to insert that which follows. 'In p. 247, I took notice of an error in some editions of Bishop Pearson's most excellent Exposition of the Creed; where the word *not* had been inserted, p. 128. Some have thought this to be the true reading: but I have since examined every edition of that book, and found the first *four* of them agree in one uniform reading without the negative particle. The

first edition quarto, 1659, p. 256; the second in folio, revised and enlarged, 1662. p. 142; the third revised, and now more enlarged, 1669, p. 128; and the fourth, 1676, p. 128, do all read the passage thus; 'he ejected him as he did other catholic bishops, under the *pretence* of Nestorianism, but for other reasons.'—But the word *not* having crept into the *fifth* edition, 'he ejected him, *not* as he did other Catholic Bishops, &c,' from hence it has been continued in all the editions which follow after, in the years 1692, 1701, 1704, 1710, 1715, 1723; and I suppose also in the new edition, which is now nigh ready to be published. But enough has been said to shew the true reading of this place; and *I hope to be excused for saying so much as I have done, to preserve the true reading of one single passage, in a book of such inestimable value.*' Pref. p. 10, 12.

Jones's work on the Canon, from the nature of the book, from the number of the chapters, the variety of the materials, and from having neither table of contents nor index, is exceedingly difficult of reference. This imperfection in the original, might have been in a great degree remedied by the Oxford editors, if they could think of remedying any thing, by prefixing to each volume the heads of those chapters which are contained in it, an effort neither requiring much intellect nor industry, as the author has already prefixed them, in a sufficiently copious and exact state, to each separate chapter. But we hasten to return to another peep into the Sylloge, and then to conclude. This book, like so many of the others, bears, besides what we have already referred to, some further marks of no very extraordinary skill or good fortune in editorship.

We have already apprised our readers that the Belgic confession in this collection does not correspond, as every thing else does, with that in the Corpus et Syntagma Confessionum. The differences between them are very numerous. Why then were we not forewarned of this circumstance? The Sylloge being so obviously in its general characters, a transcript of the Syntagma, if the editors of the former thought fit in one particular only to deviate from the latter, the commonest precaution and prudence, and the slightest wish to protect their readers from falling into an erroneous, though otherwise very natural, and almost necessary presumption, one might have expected, would have led the editors to mention that deviation, even if they had not been pleased to suggest the reasons by which it was occasioned. But the fact and its reasons are alike passed by in silence.

We have taken some trouble to discover a copy of the

Belgic confession separately published, in the hope of making out from it the motives, by which the editors have been induced to quit the guiding hand of the compilers of the Syntagma. But, so scarce is the book in that form, that our search has been unsuccessful. We find, however, that the edition in the Sylloge corresponds with that which is contained in the Harmony of Confessions (Genevæ, 1581,) on which occasion it was first translated into Latin by the editors of that work. We do not say that the Sylloge is wrong in giving us this copy, instead of that which is contained in the Syntagma; but we do maintain that the matter is not so clear as to be quite unquestionable, and therefore a very low degree of respect for the public, we should have thought, would have extorted some account of the reasons upon which the decision was founded.

The first presumption surely is, that a confession should not be published as Belgic, which has not the approbation and authority of the Belgian churches. To the Synod of Dort, the States General referred (April 29, 1619,) to examine the Belgic confession, 'in qua nihil mutatum cupiunt sine gravi et necessaria causa.' Upon which a question arose, what edition of this Confession should be taken for authentic, inasmuch as they differed greatly one from another. The choice of the Synod fell upon that which is inserted in the Syntagma, 'quæ inseritur Syntagmati Ecclesiarum Reformatarum.' And on the following day *this* request was made, 'propter editionum varietatem, ut exaretur exemplar aliquod unum exactum, ordinum generalium authoritate confirmandum.' (Hale's Remains, part 2, p. 160, 161.) After which a revision was accordingly made, sanctioned and published by the Synod, and inserted in the later edition of the Syntagma, A.D. 1654, and this is the copy which has been rejected by the Oxford editors. We have already said that we do not, in other respects, contradict the propriety of this rejection.*

But if they desert the Syntagma once, when the reasonableness of that desertion may seem to admit at least of some argument and question, why not leave it again in a second instance, which could admit of none? We allude to the case of the Augsburgh Confession. Of this the reader ought to

* On further examination, we see reason to *conjecture* that the edition of the Syntagma, from which the Sylloge has been printed, has been that of 1612; for the Belgic Confession there corresponds with that in the Harmonia. But, if the editors had chosen to put a designed slight on the Synod of Dort, why not tell us so? Or did they know nothing of the edition of 1654?

be informed that there are two copies, (differing from each other, chiefly indeed in the article of the presence of Christ in the Lord's Supper, but by no means in that solely,) one only of which is accepted as authentic by the Lutherans, and the other has often been disclaimed by them, with zeal approaching almost to detestation. The spurious copy was inserted in the Harmony of Confessions and in the Syntagma, and very great offence was given to the Lutherans by that insertion. Some sort of reparation indeed was made, (though a very inadequate one) in the Syntagma, respecting one article, which of course is retained in this edition, p. 134: but it would have been much more worthy of the reputation of the university, if the editors had given us an account of this matter, if they had restored the authentic copy to its proper station, or had at the least given us an accurate collation of the variations between the two editions. The old and authentic copy may be found in the 'Formula Concordiæ' published at Leipsig in the year 1584, (as may the new in that of 1580), in the works of Grotius, tom. 3. p. 537, &c. and in other places.

After the length to which our remarks have already extended, we cannot leave ourselves any more space on this subject, than to repeat our sense of the obligations which are due to the university under whose auspices this excellent design has been carried on, and to express our earnest wishes for its further and successful prosecution. We do not apologize for the freedom of our remarks, because they are strictly in the line of our duty, and we are sensible of the motives from which they proceed, which are, not merely a regard to the public service, but a solicitude also for the reputation and honour of the university. It is these motives which besides induce us to express our earnest wishes for the further prosecution of this excellent undertaking, and embolden us to suggest to the deliberation of its conductors the propriety of a republication of the works of Chillingworth;* of those of Cudworth, (after Dr. Birch's edition, and with a translation of the notes of Mosheim;) and of a Pastoral Manual in one volume, which should comprize Herbert's Country Parson, Burnet's Pastoral Care, Gibson's Directions to his Clergy, (perhaps also, Bishop Taylor's, though already contained in the Enchiridion Theologicum) with some other tracts, and with the Offices of Consecration and Ordination of Bishops, Priests, and Deacons, to be prefixed to the whole.

* Should this suggestion be complied with, it may be proper for the editors to bear in mind the hints for procuring a correct edition which are given by Des Maizeaux in his life of Chillingworth, p. 228, note; p. 292, ditto.

ART. III.—*Military Memoirs of Mr. George Thomas, &c. with Geographical and Statistical Accounts of several of the States composing the Interior of the Peninsula, &c. Compiled and arranged from Mr. Thomas's original Documents. By William Franklin, Captain of Infantry, Member of the Asiatic Society; Author of a Tour to Persia, and the History of Shah Aulum.* Calcutta, 1803. Cadell *and* Davies, 1805.

OF all the subjects of biography, the life of a mere military adventurer appears the least calculated to produce either utility or interest. Amongst men of this description we must look in vain for what is probably the most valuable result of the history of individuals, the ethics of private life, and the distinctions of domestic character; and no greater advantage is likely to be derived from the consideration of what may be termed their public character, which is commonly very uniform, from the pressure of similar circumstances, and the necessity of exerting similar qualities. We are equally at a loss to conceive what interest can be excited by a narrative of circumstances which are unimportant in a military point of view, and are very seldom accompanied with any serious political results.

The subject of the present memoirs seems, however, to be in some respects superior to the rest of the same class, and to command some little share of attention, from the peculiar nature of his views, and the means by which he endeavoured to carry them into effect. The life of General Thomas in the hands of a tolerable artist might have been rendered capable of being read with some degree of interest and information; but the present biographer has foreseen the difficulty of the task, and has therefore chosen not to lavish any portion of talent or industry on a pursuit which might not be attended with success; he has stripped his hero of every appendage of circumstance or character, which there was any nicety in attempting to describe, and left his victories and adventures in all the nakedness of a Gazette, without any of its conciseness or particularity. In truth, we have not often been condemned to labour with so little pleasure or reward as in the case of the bulky volume which is at present before us; and we are fearful that in the few impartial and even favourable extracts which we shall produce, the public will feel very sensibly the truth of the assertion.

General George Thomas was a native of Ireland, who went over to India in the year 1782, in the capacity of

a sailor, and having deserted his ship, wandered for some time over the Peninsula, until he was employed in the military service of the Begum Sumroo, and afterwards in that of Appakandarow, a Mahratta chieftain, from whom he received as a subsidy for the forces he commanded, some districts in the neighbourhood of Delhi. With the means which were furnished by these possessions, he procured and kept up a small army, and having established himself in the country of Hurrianah, to the north-westward of the Peninsula, he declared himself an independent sovereign, and conceived the design of erecting an extensive empire by the conquest of the Punjaub, a large and fertile district, which extends from Paumpul to the river Setlege. This design was never carried into execution, for his independence soon became obnoxious to the Mahrattas, and the French interest prevailing in the councils of Dowlut Rao Scindiah, he was compelled in the year 1801 to give up his ideas of aggrandizement, and forced to take refuge within the British frontier, and soon after died on his road to Calcutta in August, 1802.

The attempt at establishing an independent sovereignty is the only particularity which distinguishes General Thomas from the mass of European adventurers who sought for employment in the service of the native princes, and were easily admitted to important commands. To this object General Thomas seems to have been attracted by the prospect of the pleasure arising from its pursuit, rather than its accomplishment. If he entertained any serious hopes of success, his ambition outstripped both his means and abilities. Though possessed of a strong athletic constitution, of sufficient military talent and personal courage, and of great mental and bodily activity, he wanted those enlarged views and that comprehensive capacity, which could alone insure him success in the pursuit of his projects, by managing the political relations of the adjacent powers, and by combining and directing all the means which were placed in his hands to the fulfilment of his ultimate object. Either General Thomas did not possess, or his biographer has been pleased to deprive him of these essential requisites, for he is at least represented in the volume before us as a mere partisan of considerable enterprize, but with more ambition to devise than ability to execute, and less occupied with the important ends of war, than the bustle and gratification of fighting.

Captain Franklin has considerable merit in having accomplished the construction of a very bulky volume, notwith-

standing the provoking meagreness of his style, and the scanty store of materials with which he has been supplied. The surprize of the reader will be somewhat increased, when he learns, that so far from complying with the modern custom of introducing us to his hero, after the manner of Sterne, long before his birth, he hurries us at once to the more important period of his life—*in medias res Non secus ac notas rapit*—and after a few lines of prefatory observations, gives us to understand as follows:

'From the best information we could procure, it appears that Mr. George Thomas first came to India in a British ship of war, in 1781-2: his situation was humble, having served as a quarter-master, or, as is affirmed by some, in the capacity of a common sailor.

'Shortly after landing in the vicinity of Madras, *the activity of his mind overcoming the lowliness of his situation*, he determined to quit the ship, and embrace a life more suitable to his ardent disposition.

'His first service was amongst the Polygars, to the southward, where he resided a few years; but at length setting out overland, he spiritedly traversed the central part of the peninsula, and about the year 1787 arrived at Delhi: here he received a commission in the service of the Begum Sumroo. This lady is well known in the history of the transactions of modern times. Soon after his arrival at Delhi, the Begum, with her usual judgment and discrimination of character, advanced him to a command in her army. From this period his military career in the north-west of India may be said to have commenced.'

**** 'But unfortunately for the mutual interests of both parties, after a residence of six or seven years, Mr. Thomas had the mortification to find himself supplanted in the good opinion of the Begum; his authority was assumed by a more successful rival.'

The exquisite conciseness of this narrative will excite as much applause as the candour and mildness which induces our author to refer to extraordinary mental activity the simple act of deserting from one of his Majesty's ships; a species of energy, however, which we wish was a little less in fashion. We have also great praise to bestow upon the simplicity with which our author discourses upon circumstances of genuine importance, as for instance:

'Arriving at Goorath, a large and populous village, he imposed *heavy* contributions. These amounted to a *considerable* sum. He found here also an ample supply of bullocks and forage.

'Continuing his march, after a long and tedious day's journey, he encamped near the town of Tejara, a place in the centre of the Mewattee district. The night was dark and rainy. This and the extreme fatigue of the soldiers conspired to render successful an

attempt which the Mewattys made, and *they carried off a horse from the very centre of the camp.'* * * * *

In consequence of this important enterprize, conceived and executed in the very spirit of Diomede and Ulysses, an action took place the next day, which terminated in the success of General Thomas.

'In its first view, this action, by the dread it spread among the enemy, proved highly fortunate. Great as was Mr. Thomas's loss of brave and attached soldiers, that of the Mewattys was infinitely more considerable. The immediate consequence was an overture on the part of their chief of terms which shortly led to an amicable adjustment. They agreed to pay Mr. Thomas *a year's rent*, and to restore him the property that had been stolen. The performance of these articles was *guaranteed by securities.'*

After the specimens we have given of the style and important matter of these Memoirs, it would be trespassing too much upon the time of our readers, to tire them into a full conviction of what we have asserted, by giving them many further extracts. We shall, however, present them with one, which is a description given by Mr. Thomas himself of his establishments and his views, and which throws some light upon his character:

'Here I established my capital, rebuilt the walls of the city long since fallen into decay, and repaired the fortifications. As it had been long deserted, at first I found difficulty in procuring inhabitants, but by degrees and gentle treatment I selected between five and six thousand persons, to whom I allowed every lawful indulgence.

'I established a mint, and coined my own rupees, which I made current in my army and country: as from the commencement of my career at Jyjur, I had resolved to establish an independency, I employed workmen and artificers of all kinds, and I now judged that nothing but force of arms could maintain me in my authority; I therefore increased their numbers, cast my own artillery, commenced making muskets, matchlocks, and powder, and in short made the best preparations for carrying on an offensive and defensive war, till at length having gained a capital and country, bordering on the Seik territories, I wished to put myself in a capacity, when a favourable opportunity should offer, of attempting the conquest of the Punjab, and aspired to the honour of planting the British standard on the banks of the Attock.'

These objects Gen. Thomas was disabled from accomplishing by the prudent interposition of Scindiah, whose forces under the direction of M. Perron compelled him to take refuge within the British territory, and he soon after died, in Aug.

1802, at the military cantonments of Berhampoor. The affectionate warmth of Captain Franklin has bestowed upon him every qualification of mind and body, which were necessary to form a perfect commander, and has prefaced the long catalogue by saying, that 'George Thomas was a native of Tipperary, in Ireland, *about* 46 *years of age*.' We conceive that our author meant to convey by a new sort of metaphor, to the understandings of his readers, that he was gifted in perpetuity with the perfection of all the faculties which belong to that age, and which the rest of mankind only enjoy for a year.

The volume is swelled to its present unnatural size by the very common expedient of calling in the aid of association. Accordingly, we find our author launching out into very long and tedious descriptions of different places and people, the recollection of which is excited by modes of connection much more delicate than the singular circumstance of General Thomas's happening to pass through them, or to fix his quarters in the neighbourhood. We shall trouble our readers with one instance of this felicity of transition, which occurs as early as the 6th page, and which will illustrate sufficiently well the mode in which this work has been constructed.

'The march thus postponed, Appakandarow repaired to Delhi, to guard against an apprehended commotion in that capital. On their arrival at court, Appakandarow and other chiefs, among whom was Mr. Thomas, were honoured with Khillats. Similar presents were likewise given to Dowlut Rao Scindiah, who had now succeeded to the possessions of his deceased uncle.

'The mention of Delhi affords an opportunity of presenting the reader with an account of some remarkable buildings, which stand within the precincts of the new city, and have hitherto escaped the observation of travellers. They were obtained by the compiler of these memoirs, during a visit to this celebrated city in 1793.

'We came *next* to the tomb of Humaion, the son of Baber, second of the imperial house of Timoor,' &c. &c.

This description of Delhi completely conceals the life of the General from our view for seven pages of the first thirteen in the book, a very convincing proof that, in our author's opinion at least, it was a much more interesting subject of description than the life of his hero.

This biblical unwieldiness, which we so strongly reprobate, is further increased by three appendices, the first of which contains a barren detail of the exports and imports of the different countries to the north-west of Delhi; the second, a prospectus of a survey of the Dooab, which is now useless,

because we are acquainted with its actual results; and the third, a general statement of the forces of several of the native princes. From the last of these documents, Scindiah appears to have had only 31,150 cavalry, and 38,050 infantry, badly disciplined and officered, and Holkar's force amounts only to 13,800 infantry, and 40,000 cavalry. These numbers certainly lessen our idea of the difficulty of effecting conquests in India, and diminish our surprize at the power and extent of our oriental empire.

On the whole, we could have wished that Capt. Franklin had been at least good enough not to oppress the memory of General Thomas with so bulky a tome, and that he had not inflicted the terrible retribution of modern biography, by adding to a long life of difficulty and labour, a still longer posthumous life, which there is infinitely more difficulty and labour in getting through. We can only say that there is but one remedy for this defect, which Martial long ago pointed out, and which we feel it our duty to call to the recollection of our readers,

> Si nimius videor, serâque coronide longus
> Esse liber: legito pauca, libellus ero.

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ART. IV.—*An Examination of Mr. Dugald Stewart's Pamphlet, relative to the late Election of a Mathematical Professor in the University of Edinburgh. By one of the Ministers of Edinburgh. 2d Edition, with an Appendix. 8vo. 2s. 6d.* Longman. 1806.

ART. V.—*Postscript to Mr. Stewart's short Statement of Facts relative to the Election of Professor Leslie. With an Appendix, consisting chiefly of Extracts from the Records of the University, and from those of the City of Edinburgh. 8vo.* Cadell *and* Davies. 1806.

ART. VI.—*Letter to the Author of the Examination of Professor Stewart's short Statement of Facts. With an Appendix. By John Playfair, A. M. Professor of Natural Philosophy in the University of Edinburgh. 8vo.* Cadell *and* Davies. 1806.

A THEOLOGICAL warfare, commenced in the 19th century, on the ground of an abstract metaphysical doctrine, is a *phenomenon* which the hardiest speculator of modern times would scarcely have ventured to predict. We have, in truth, so long been accustomed to regard with indignation or contempt, those controversies which formerly brought so much scandal upon the christian church, that mankind

seemed to be for ever warned against the renewal of such odious perversions of the mild spirit of religion. So blindly however, and partially do we view our own pretensions to an enlightened superiority, that whilst we are glancing with an eye of pity over the records of theological hostility, or shrinking with horror from the almost fabled atrocities of religious persecution, we are summoned to listen to a new signal of alarm and battle, from a quarter whence, according to all human calculation, it might least have been expected. In the bosom of a church which is supposed to disdain the interested connections of temporal dominion, and to dread even the privilege of inquisitorial jurisdiction; in an university deservedly renowned for liberal science; and a metropolis adorned by liberal manners; the spark of sacred contention has once more been discovered, and, by a singular course of events, has unhappily been fanned into a flame. The actual mischief, however, which such a conflagration is in these days likely to spread, is considerably less than the alarm; nor are these transient evils at all comparable to the lasting magnitude of its disgrace.

Our readers will recollect the statement which we lately afforded them in our Review for July 1805, of the various controversies, relating to the election of a mathematical professor in the University of Edinburgh. We do not mean to recount the dull and extravagant charges, which were alleged against the moral character of a very respectable candidate for the vacant academical chair, by a body of ecclesiastics, prompted to opposition from the double motives of zeal for their religion and ambition for their aggrandizement. It is with reluctance that we resume the discussion of any part of a question which has already kindled so much animosity, and betrayed so much unworthy principle and conduct, which should have remained for ever unsuspected. Prudence, or at least justice ought to have constrained the offending and vanquished party to a submissive silence. The evils which their mistaken and suspicious conduct had produced, demanded the atonement; and far more advisable would it have been for their own interests, to seek shelter in the retreats of oblivion, than venture their cause again before the tribunal of the public.

In an anonymous publication, the ministers of Edinburgh have recently stepped forth, not only to vindicate their own conduct on the late memorable occasion of their interference with the proceedings of the university, but to recriminate upon those individuals whose timely exertions repelled the meditated outrage. Tenderness for the sacred

character of the ecclesiastical profession might perhaps have induced us to pass lightly over the sin of obstinate adherence to a speculative error; whilst caution mingled with pity might have prompted us to pardon some excesses of fanatical zeal, mysteriously wrapped up in the cant of an unintelligible jargon. But neither pardon nor pity is due to a wanton and unprovoked attempt to injure the reputation of an unoffending individual. We may smile at the instrument, but we startle at the motives of so unaccountable a design: whilst the deliberate vindication of such conduct cannot but be considered as the signal even of popular indignation.

In the first page of the 'Examination of Mr. Stewart's Statement of Facts,' &c. we are told that 'there was no other apparent motive to the publication of the third edition of Mr. Stewart's pamphlet, but a desire to injure the reputation of a majority of the ministers of Edinburgh,' which therefore challenges them to their own defence. It is added, in the second page, that such a defence was rendered necessary, by the credit given to the same author's 'gross misrepresentation of facts.' Malice and falsehood deliberately committed, and steadily maintained throughout three several editions of the publication which was destined to scatter them abroad, are imputations of no trifling magnitude. In vain, however, have we searched to discover any credible foundation for these foul and unqualified allegations. We refer to Mr. Stewart's own clear and candid vindication; and we appeal to the more elaborate defence of professor Playfair, as incontrovertible testimonies of the truth and accuracy of the original 'Statement.' One solitary and equivocal instance of error, proceeding from misinformation, and relating to a point of no importance whatever, is ingenuously acknowledged and explained by Mr. Stewart. With the calm but lofty tone of offended dignity, he has exposed at once the futility and the meanness of the expedients to which his adversaries have resorted. Not condescending to enter the lists of rude and personal aggression with the ten ecclesiastical champions who have conspired in darkness to assault him with their anonymous manifesto, he has singled out one whose situation as principal of the university demanded some regard, and to him has appealed for the recantation of those charges to which it should seem that he had weakly or wantonly assented. In the 'Postscript,' (to which we allude,) Mr. Stewart thus vindicates himself, and retorts upon the misconduct of his calumniator.

'The station which one of these reverend gentlemen* happens to hold, as head of that learned body to which I have had the honour to belong for more than thirty years, claims, on my part, an attention to the foregoing passage, to which I should not otherwise have conceived it to be entitled; and will, I hope, furnish some apology for the notice which I am thus compelled to take, of a performance, unsanctioned by one single name known in the republic of letters; and, in itself, not a fit object of criticism to any person who possesses the liberality of a scholar or the feelings of a gentleman.

'I feel it incumbent on me to take the earliest opportunity of calling the attention of our reverend principal to the prudence and propriety of that sanction which he has been pleased to bestow on these vindictive effusions of disappointed intrigue and detected ignorance; more particularly, to the propriety and consistency of his conduct, in lending his name to an abusive libel on *a deliberate and unanimous act of the Senatus Academicus*,— voted at a meeting uncommonly numerous, which had been summoned several days before for that express purpose; a meeting where he himself presided, without venturing to hint the slightest dissent from the general opinion!†—I feel it also incumbent on me, as a duty still more imperious and sacred, (and it is a duty which no regard to personal consequences shall deter me from discharging), to call the attention of my fellow-citizens, and, above all, of our honourable patrons, to the danger which so imminently threatens their illustrious seminary, if the reputation of its members is to be traduced, and their honour insulted, from that very chair, to which they and their predecessors had been so long accustomed to look with attachment and with pride;—the chair of Rollock, of Leighton, of Carstairs, of Hamilton, of Wishart, and of Robertson.—While Dr. Baird continued to move quietly in his official round, he cannot accuse me of having failed in that deference which my disposition prompted me to pay to his station, by whatever individual it might chance to be filled: Nor can he reasonably impute to me, even at present, any feelings of undue hostility, if he recollects the kindness with which my regard for his private character led me to receive him as a colleague, at a period when his appointment was the subject of almost universal regret and astonishment. But when his indiscretion and facility have combined to render him the tool of a cabal, in giving circulation to calumnious statements, the falseness of which, if he did not know, he might have easily ascertained to a demonstration,—it is time to remind him, (and when I do so, I am confident I shall be seconded by the public voice), that such of his colleagues as devote themselves to the active and momentous duties of the university, or who are ambitious to illustrate, by their writings, this

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† Dr. George Baird.

* See the extracts from the records of the university in the appendix subjoined to this postscript.

seat of learning and of science, HAVE A RIGHT TO EXPECT AND TO DEMAND that he will no longer interrupt, with the ignoble and restless politics of an ecclesiastical junto, those liberal and tranquil pursuits in which he does not participate; nor employ the consequence he derives from his casual elevation to ruin the interests of a society, which so many others are studious to adorn.—As for his associates among the ministers of Edinburgh, if their late publication should ever draw from me any farther animadversion, it will be indebted for this distinction *solely* to my apprehension of the weight which his high academical situation may give, (" at a distance from the scene of the dispute"), to the details and *innuendos*, which, in common with his reverend brethren, he has covered with his responsibility. The pledge which I originally gave, when I stood forth as *their* accuser, has been long ago redeemed. I promised *to remain at the bar of the public, till they should receive their doom.* That *doom* I had the satisfaction to hear pronounced (not many hours after these words were written) in the general assembly of the church of Scotland; and the ratification which it has since received from that more awful tribunal, whose unbiassed and paramount sanction the justice of my cause emboldened me to invite and to solicit, has now fixed and sealed their destiny for ever.—IN THE PLACE WHERE THE TREE HATH FALLEN, THERE MUST IT LIE. D. S.'

A regular analysis of the bitter invective, entitled 'An Examination of Mr. Dugald Stewart's Pamphlet,' is a task to which we should have stooped with reluctant condescension, had the specious imputations which it exhibits remained hitherto unrefuted. That painful office, however, has already been performed by a judge whose candour and integrity are at least equal to his extraordinary intellectual abilities. The name of professor Playfair is a sanction at once to the soundness of reason, and fidelity of representation, which his pamphlet contains. It will be more agreeable to our own feelings, and more satisfactory to our readers to pursue the path of vindication which he has adopted, than to venture alone into the scene of contest, with our feelings of indignation unallayed by any of that tenderness or respect for the personal characters of the opposing party, which can proceed only from a personal acquaintance with their merits. Our review of the controversy must nevertheless be cursory and rapid.

It will be recollected that the two most important circumstances, revealed in Mr. Stewart's 'Short Statement of Facts relative to the Election of Professor Leslie,' are the following: 1st, That a numerous, and therefore powerful party among the ministers of Edinburgh, has for some time been struggling to annex to their clerical functions, the offices and the emoluments of professors of the university; and

2dly, That this ecclesiastical junto has recently united to oppose the election of a respectable individual to the mathematical chair, on no other tenable or even plausible grounds than his interference with the pretensions of one of their own body to the same honour. To these two considerations therefore we shall endeavour to confine our remarks, deviating only occasionally into those topics of contention, which the anger or refinement of Mr. Stewart's and Mr. Playfair's opponents have prompted them to employ. The letter which was addressed to the Lord Provost by the latter of these respectable gentlemen, was occupied entirely in demonstrating the flagrant impolicy of suffering academical professorships to be united with clerical benefices either in the city or vicinage of Edinburgh. It was impossible to expose fully the danger of such an innovation, without hinting that the mischief so much to be dreaded was at that time impending. An additional motive both of caution and resolution was thus urged upon the consideration of a person whose influence was considerable enough to be courted by one party, and apprehended by the other. The fact is notorious to all who have had the opportunity of watching the proceedings of a large body of the Edinburgh ministers, that they have long had it in active contemplation, to secure for themselves and each other the vacant academical chairs. Such an union of sentiment and coincidence of determination deserves, if any thing can deserve, the name of *combination*; a term at which it appears the apprehensions of the party startle with amazement, as though they had ventured on a conduct for which till now they had not dared to give a name. 'At the word combination,' says Mr. Playfair, addressing himself to the author of the 'Examination,' 'at the word combination you take fire.

'Another effect of it is stated in my letter to the Lord Provost. "Laymen would be almost necessarily excluded, and, when they came forward as candidates, would always have a powerful *combination* against them." At the word combination you take fire, and would have us believe, that it is unreasonable and uncandid in the highest degree, to suppose that the Ministers of Edinburgh can possibly combine. But there is no occasion, Sir, for all this anger; every body knows, that men who are accustomed to consult and to act together, to pursue the same object, and to be influenced by one common interest, whether they are clergymen or laymen, are very apt to combine. That they are not the less so for being of the former description, is not quite a new nor paradoxical opinion, nor wholly discountenanced by the history of the world. I therefore meant no obscure hint when I spoke of a combination among the

ministers of Edinburgh; nor did I insinuate any thing that I was afraid to speak out fully. I meant to say, that the clergymen of Edinburgh, with a view to aggrandize, or accommodate their own body, might on many occasions unite to get possession of chairs in the University, and even to exclude candidates of acknowledged superiority. I looked upon this, when I wrote my letter to the Lord Provost, as a thing possible, and a future contingency that might happen, in times less virtuous than the present. I did not know that the moment was at hand when this prediction was to be fully verified. For, is it not notorious, Sir, to all the world, that the ministers of Edinburgh have combined; that they have combined to oppose Mr. Leslie's election, by means that it is impossible to justify? Still you affirm that they have not. They unite in writing a pamphlet, and virtually set their names to it, in order to support the measures in question; and yet, with this *Round Robin* in your hands, you come forward exclaiming, that there is no combination. You advance at the head of this ecclesiastical phalanx, crying, Woe to him that says we have combined together! There can hardly be a greater outrage on common sense than such conduct as this; the more loudly you raise your voice, the more violence and anger you betray, the more difficult do you render it to give credit to your assertions. If any of the combinations for raising wages, that happen to be the objects of legal animadversion, were proved with half the evidence that this admits of, the punishment of the ringleaders would be inevitable.

'But we have not yet done with the subject of combinations. You have chosen, on occasion of Mr. Stewart having alluded to something of this sort, to pour out against him a very ample share of abuse. The diligence and impartiality with which you distribute reproach, must, no doubt, be very edifying to your readers. You suffer no degree of talents, or of worth; no eminence in public character, nor of amiableness in private life, to interrupt your favorite gratification. This was to be looked for; envy will be excited in proportion to the pre-eminence that gives rise to it; and you perhaps are sensible, as well as the world at large, that in Mr. Stewart you have an antagonist, whose fame, already extended so widely, will continue to flourish, long after oblivion has rescued his enemies from disgrace.'

The beautiful and well merited compliment with which the preceding extract is closed, will be regarded with more than usual respect as proceeding from the pen of one whose ability is exceeded only by his disposition to pronounce the sentiment of truth and justice. Situated as we are at a considerable distance from the northern metropolis, we have nevertheless imbibed no small degree of veneration for the learning and genius of that enlightened philosopher. With unrivalled skill in the abstruse sciences of moral and metaphysical philosophy, he has combined a spirit of inquiry at

once sound and liberal. His keen and comprehensive speculation has already surveyed the limits of his science; whilst with a firm but cautious hand he is engaged in demonstrating their course to his numerous disciples. With admiration have we observed, and with gratitude will posterity acknowledge the signal service which he has lately rendered to the cause of learning, by resisting the *combination* which is the subject of the present controversy. A more momentous duty could not have been required of him; and the voice of an enlightened public can be divided only in extolling the candour, the eloquence, and the success which have signalized his exertions.

The trumpet of ecclesiastical orthodoxy being once sounded by the ministers of Edinburgh, it is not difficult to conceive that a host of accusing and avenging spirits would flock around them with charges of every possible complexion, against the supposed champions of revolt. The various degrees and denominations of religious heresy and political disaffection could not fail to be revived, and ascertained in their precise relation to each individual. Loud clamours and secret criminations might obviously be made to subserve the same purpose of propagating the scandal and precluding its justification; whilst the implacable spirit of aggression could with equal convenience assume the mask of caution and of enterprize. With indefatigable zeal did the ecclesiastical decemvirate study to fix the odious imputation of political discontent, upon men whose loyalty differed from that of their accusers only in being of a firmer consistence; and whose attachment to the laws of order and subordination was contrasted with theirs only in the soundness of the principles from which it was derived. It would be amusing (if the occasion were less momentous) to observe the pliant ingenuity with which the ministers of Edinburgh have varied and adapted their feeble but insulting accusations. It were indeed impossible to forbear a smile at their proceedings, when, hurried by rashness or folly into the modern Anti-Gallican armoury, they seize indiscriminately a load of offensive and defensive weapons, which their abortive efforts barely enable them to scatter at the feet of their adversaries. At one and the same moment they echo the senseless clamour against *experiment* and *innovation*, whilst they are calling loudly for a *trial* to be made whether academical duties cannot be rendered compatible with the ecclesiastical benefices. The demonstrative argument of Mr. Playfair against such an experiment is too precious to be overlooked, and too succinct to be epitomized.

'Whenever the trial,' says he, 'is too important to be risked, we must decide from general practice, from principle, or from analogy: and if this rule is rejected, there is an end of all prudence and sobriety in the conduct of affairs, whether public or private. Should we, for example, introduce a minister of Edinburgh as a professor of mathematics, just by way of experiment? By no means, and that for two reasons: *First*, The experiment might last for thirty years, and, if it did not succeed, it would for all that time hurt the interests of the university, and obstruct the progress of science. *Secondly*, When the experiment was at an end, though it had injured the university, it is not certain, considering that there is a body interested to have it repeated, but that it might really be continued, and grow into a general practice. From being an experiment, it would become a precedent.

'The making of experiments on human affairs is not therefore to be rashly gone about; nor are we wantonly to reject the information which use, the practice of the world, and the analogy of things, can furnish. When you insinuate, that a more direct kind of experiment is required, you are coming very close on principles which are of dangerous tendency, and which you yourselves have been accustomed (if I may judge from your *Examination*) to oppose, with more zeal than candour or discretion. Had you perceived an approach to such an argument in any of your antagonists, the word of French principles would have been immediately given, and your brethren and you would have set off in full chase after the delinquent.

'Indeed, I must say, that you have not been at all fortunate in your attempts at philosophical speculation in the course of this controversy. First, you would be metaphysicians, and you narrowly escaped the imputation of atheism: you would now give us a specimen of your skill in the method of experiment and induction, and you immediately fall in with the maxims of revolutionary politics. If this be a preparation for the exercise of your superintending and censorial power over the university, it must be acknowledged that your *coup d'essai* has been singularly inauspicious. An excellent moral, however, may be derived from it. Nobody supposes, that you or your brethren are atheists, or revolutionists, or that you bear any good will to either, and yet you have adopted the language and reasonings of both. What a striking lesson of humility, candour, and forbearance may you thus receive from your own conduct! How strongly does it enforce the precept, *Judge not, that ye be not judged!*'

The truth of the preceding argument is exemplified by a statement which follows, in the 44th page of Mr. Playfair's pamphlet.

'Dr. FINLAYSON stands not alone in this extraordinary proceeding, but has along with him the principal of the college and two other professors. This is a strong proof how dangerous it is to

have men for members of two different societies, which societies may have their interests opposed to one another. As long as the presbytery and the college were unconnected; while the former did not aspire at directing and superintending the latter; and when there were no thoughts of making the chairs in the university a part of the livings of the ministers of Edinburgh; there was little fear from the same person being a member of both societies, and his duty to the one could hardly interfere with his duty to the other. The case is now very different: a collision between the presbytery and the university has actually taken place; and the difficulty of remaining faithful to the one, without betraying the interests of the other, has been experimentally evinced.'

Passing over a host of accusations which the petulant vanity or exasperated hostility of the sacred junto have poured upon their adversaries, we come next to a charge of so foul a nature that even its fabricators have ventured only to exhibit it through the dark medium of insinuation. Enough, however, and more than enough is disclosed, to shew the colour of a design on which we disdain to bestow any epithets but such as find no place in the pages of our journal. Suffice it to observe that the object of these mistaken gentlemen is to fix upon the characters of two eminent individuals, distinguished not less by their sound integrity and blameless lives, than by their acknowledged learning, the monstrous imputation of endangering the moral and religious principles, and seducing the allegiance of the youth committed to their care. We shall not disturb our readers or occupy our sheets with a transcript of the whole mass of accusation, but shall content ourselves with referring to Mr. Playfair's answer, for a complete exposure of its errors. The following is a part of his refutation.

'The assertion, that at the present time there is "an infidel party arraying itself with increasing confidence against the religion of the country;" your pointing out the doctrine of Mr. Leslie's note as a matter to be taken in connection with this circumstance; the reference that you make to the *illuminati*, who in Germany are supposed to have conspired to overturn the religion and government of their country, and who were to prepare their way by seizing on the universities, and excluding clergymen from the places of trust and influence which they occupied in those seats of learning, (p. 54); the question you propose, whether Mr. Stewart's letter and mine do not savour of a combination similar to one or other of the foregoing (p. 50,) and the mysterious alarm with which you conclude your second section, "that there is in the present state of the literature of this country, more than enough to make every friend of religion bethink himself" (p. 55.): these are all insinuations, which, however unfounded and calumnious, it must be confessed, are by no means ob-

scure in their tendency. Your meaning, no doubt, is, that Mr. Leslie is one of those to be introduced into the university for the purpose of undermining religion, and that his friends and supporters are engaged in the same conspiracy.

'Were you required to give any proof of these charges, you might produce a note from a book on Natural Philosophy, where Mr. Leslie maintains an opinion about the relation of cause and effect different from yours, but in which there is no question about any religious tenet whatever. In proof of my belonging to this conspiracy, you might argue, that I had written a letter of thirteen pages, to prove to the patrons of the university, that their professor of mathematics had quite enough to occupy him, though he had no duty to do as a minister of the church. With regard to Mr. Stewart, the evidence was, if possible, more satisfactory: he had written what many had been weak enough to think a learned, ingenious, and complete defence of Mr. Leslie; nay, what was worse, had attempted to show, that the ministers of Edinburgh, in trying to fix the charge of heresy on another, had fallen into a much more dangerous heresy themselves.

'Your conduct, sir, and that of the nine reverend gentlemen your colleagues, in bringing forward so heavy an accusation on such slight grounds, and supporting it with your united authority, must, I think, excite the indignation of every honest man. It would have merited the severest reprobation, had it been in the quietest and most tranquil season, when all the movements of society proceeded in their regular and accustomed course, and all its pillars rested firmly on their old foundations. But when done in times like the present, how great is the aggravation of the offence;—in a moment, as you know but too well, when men's minds are only regaining tranquillity after the alarm produced by the sudden and unprecedented revolutions they have so lately witnessed, and after the impression made by the crimes and misfortunes of a neighbouring nation? You seize this moment, before the agitation had completely subsided, before men's confidence in one another was perfectly restored, to awaken new alarms, and to direct against your private enemies, the jealousy and apprehension of a nation, watchful over the inestimable inheritance of its laws and liberties. What insensibility must prevail in the mind, that can employ so formidable an engine for the purposes of private vengeance! But a double end may be answered by such attempts: if they are successful, the fall of an enemy is secured: though they be not successful, they may yet serve to keep alive those suspicions, which artful men can so easily turn into instruments of power and oppression.

'I have, however, confidence enough in the good sense and justice of my fellow-citizens, to think that you have failed in both these objects. The present are times, when it behoves the public to be watchful, not only for its own safety, but for the safety of those whom false accusation may oppress; watchful that its jealousy and vengeance do not receive a wrong direction,—that they be not

turned aside by treachery or deceit, nor made to fall on the innocent.

'Not only was the time selected for this accusation favourable to your purpose, but farther effect must be given to it by the sanction of your sacred character, and the number united in the charge; two circumstances that could not but have weight in a country, where the impressions of religion are strong and general. Ten ministers of the Gospel, joining together to point out, and solemnly to denounce an individual, or a set of individuals, as men not only ill affected to the religion and civil establishments of their country, but as actively employed to subvert them, was no common circumstance. Men who, by profession, were teachers of the religion of peace, if they complied with the precepts or were animated by the spirit of that religion, must be very tender of the good name and reputation of their neighbours, and were not likely to join in so serious an accusation, but in a case where the evidence was clear, and the danger urgent.'

From the passages we have now adduced from the histories of this notorious controversy, our readers may have formed some idea of the inveterate and unmeasured hostility with which the ten ministers of Edinburgh have attacked the characters of Mr. Stewart and Mr. Playfair. For their further conviction of the manifest injustice of the charges which these arbitrary decemvirs have alleged, we could furnish abundantly more proofs. But we trust that their designs have already been sufficiently shewn, to effect the great purpose of vindicating the conduct and motives of the two illustrious characters which they have grossly and wantonly traduced. It would certainly be no difficult, and it might, perhaps, be a salutary office, to examine those parts of the strange ecclesiastical manifesto, which relate to the original subject of contention, their metaphysical riddle concerning *necessary connection*. At first it excited our surprise, that the ministers had again dared to venture on a ground of which they had already betrayed a total and disgraceful ignorance; but our surprise soon yielded to our pity, when we observed in their attempted vindication nothing but the impotent struggles of despairing, yet unyielding, obstinacy. The weakness of such a vindication could be equalled only by the puerile temerity which first plunged them into the error. We forbear to offer any extracts.

That the ministers of Edinburgh were not acute metaphysicians or very profound reasoners, might readily have been pardoned. The duties of the clerical station do not necessarily demand such accomplishments. That they should have singled out an individual, (Mr. Leslie, the present professor of ma-

thematics,) respectable in private life, and eminent for his scientific attainments, in order to vilify him for a circumstance which *their* ignorance alone had construed into a crime; that they should take measures at first in secret, and afterwards in the face of day, to prevent his advancement to a chair, for which they had destined one of their own body; that they should affix the odious imputation of atheism upon a harmless philosophical speculation, which that writer had introduced into one of his physical treatises, and to which the unqualified assent of all profound inquirers has long since been accorded; that undaunted by the opposition of their more moderate and enlightened adversaries, they should proceed to imprecate the aid of ecclesiastical authority, and to demand of Mr. Leslie, not merely a recantation of his former opinions, but an explicit declaration of his belief in an *absurd* or *impious* dogma,* fabricated by them for that express purpose; that the ten ministers of Edinburgh should deliberately combine to put the last seal upon their designs, by a public and written declaration, which, under the thin disguise of artifice, has disclosed even to vulgar eyes, the unfounded calumnies, and even misrepresentations, employed in vain against the triumphant prowess of superior force; that such, we repeat, should have been the conduct of so many men engaged in the offices of a sacred and peaceful profession, amidst a society where good faith and liberal manners are exacted as the indispensable qualifications of its members, must excite the amazement and indignation of every reflecting mind.

What may be the personal characters of the individuals engaged in this singular conspiracy against the rights of civilized life, we are wholly ignorant. Even their names have scarcely reached our ears. We cannot, however, believe otherwise than that the majority, if not the entire number, are faithful in the discharge of their clerical duties, and respectable for their conduct in private life. We are willing even to consider this as a solitary and unpremeditated occasion of error, in which the rashness of some, and the equally blameable compliance of others, has involved the whole party. Nothing can be farther from our design, than to

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* Our philosophical readers will judge of the propriety with which we have attributed to this new article of faith, the desperate alternative of *absurdity* or *impiety*. It is as follows: '*That there exists such a necessary connection between cause and effect, as implies an operating principle in the cause.*' If this dogma have any meaning at all, it establishes the only foundation of unqualified *Atheism*.

throw general or undistinguishing imputations on the characters of individuals. Among *them*, as among the members of all other *bodies* united by common interests, plots may be meditated and offences committed, which individuals, though willing to participate, dare not alone undertake. The history of mankind furnishes abundant examples of the inexcusable excesses into which even virtuous men have fallen, when collected into *associations* for particular purposes. Submission to counsel, confession of error, retractation of wrong, all the conduct and all the motives which spring from the noblest propensities of our nature, seem to be almost inevitably stifled by the very condition of *corporate* capacity; whilst the pitiable shelter of community in ill-doing, and the feeble consolation of community in peril, are bartered for the honourable satisfaction of independent virtue.

Leaving the ministers of Edinburgh to approve themselves individually innocent of the outrage which they have collectively perpetrated, we turn to the more pleasing task of presenting our tribute of respect to those who have withstood and repelled the insult. The attack was too fierce to be opposed merely by defensive measures; the injury too gross to admit of compromise. The defeat which followed has been signal, and will be for ever memorable. The personal animosity which may have been kindled in the conflict, will, it is hoped, soon die away, as such an extinction will furnish the most unquestionable proof that public spirit, and not party interest, was the motive which originally prompted their conduct.

It may afford some pleasure to our readers, and it cannot but furnish sentiments of complacency to the distinguished supporters of Mr. Leslie's cause, to be assured, from the most unquestionable authority, that their conduct has been conformable to the views and notions of their late illustrious principal, Dr. Robertson.

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### Art. VII.—Επεα πτεροεντα; *or, the Diversions of Purley.* (*Continued from p.* 129.)

WE have hitherto indulged ourselves much at length in observations on the artful sophisms with which this work abounds, and which seem destined by the author to prepossess the reader at his entrance on it.

In the second chapter, he assumes the character of a philosopher, to destroy the error of abstraction, as the Parisian

anarchists assumed the appellation of patriots, to destroy, not to preserve their country.

Poor Sir Francis takes the lead in this work of verbal distruction.

Passing by the prettiness of *Rex, Lex loquens*—and *Lex, Rex mutus*, as very improperly assigned to the baronet, who, but for the seductions of Wimbledon, would never have aimed at any thing beyond personal prettiness, we proceed to a view of Mr. Tooke laying his paw (his claws half-sheathed) on truth, candour, and real philosophy, personified in the immortal Locke.

His dapper disciple says, (p. 16.)

'*F.* But I wish at present for a different sort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRITTO, peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *Abstraction* and for *abstract ideas*, whose existence *you deny*?

*H.* '*I think* it will: and if it must have a name, it should rather be called *subaudition* than *abstraction*; though I mean not to quarrel about a title.'

Arrah! by Jas—s, but you must; for you have invaded the land of bulls. We have tolerated your English depredations for collections of witticisms and jokes; but it is the first time we have seen an Irish bull in the provinces of grammar and pretended philosophy, which have hitherto been principally appropriated to the various tribes of the asinine family.

But our present author is a witty philosophist, and where arguments fail, he is ready with a witticism, a pun, or a bull.

Every school-boy who has passed the lowest form, knows that *subaudition* is to supply a word which he does not either pronounce or insert, in order to complete the sentence, or to render its meaning obvious. Now this is the very reverse of *Abstraction*, which is an effort of the mind to *withdraw*, not to *supply* a word, or to suppose or understand any thing not expressed. When we affirm any thing of colour, (white for instance), instead of supplying the colour to which the substance is attached, as a boy supplies the noun, &c. in parsing his lesson, our effort is of a directly contrary tendency, and we strenuously endeavour to *separate* the colour from its substratum, and to think of *white*, and not of white wood, or white silk, or white linen, &c. Speaking accurately, the effort is never completely successful; it is

like all human efforts, imperfect; it is, however, an *effort to abstract*, and it is very useful in generalizing our language, when it succeeds but imperfectly in generalising our ideas. It will therefore, require more wit or more artful sophistry than Mr. Tooke possesses, to substitute for *abstraction*, an act of the mind so directly opposite as that of *subaudition*.

He proceeds, justly as a grammarian, after grossly blundering as a philosopher.

'The terms you speak of, however denominated in construction, are generally (I say *generally*) Participles or Adjectives used without any Substantive to which they can be joined; and are therefore, in *construction*, considered as Substantives.

| | | |
|---|---|---|
| An *Act* | — (aliquid) | *Act*-um |
| A *Fact* | — (aliquid) | *Fact*-um. |
| A *Debt* | — (aliquid) | *Debit*-um. |
| *Rent* | — (aliquid) | *Rendit*-um, redditum. |
| *Tribute* | — (aliquid) | *Tribut*-um. |
| An *Attribute* | — (aliquid) | *Attribut*-um. |
| *Incense* | — (aliquid) | *Incens*-um. |
| An *Expanse* | — (aliquid) | *Expans*-um. &c. |

'Such words compose the bulk of every language. In English, those which are borrowed from the Latin, French, and Italian, are easily recognized; because those languages are sufficiently familiar to us, and not so familiar as our own; those from the Greek are more striking; because more unusual: but those which are original in our own language have been almost wholly overlooked, and are quite unsuspected.' P. 17.

'These words, these participles and adjectives, not understood as such,' (hear it, reader, with becoming reverence!!) 'have *caused* a metaphysical jargon and a false morality, which can only be dissipated by etymology.'

Where is thy blushing countenance, audacious Pinkerton, who hast blasphemed etymology as folly? In the sage and virtuous hands of the apostle of Wimbledon, what wonders it effects! For all miracles must sink before the pretensions of the man who shall dissipate metaphysical jargon and false morality by etymology.

He adds,

'When they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has justly bestowed upon the Papists for their absurd *coinage* of Saints, is equally applicable to ourselves and to all other metaphysicians; whose moral deities, moral causes, and moral qualities are not less ridiculously *coined* and imposed upon their followers.' P. 18.

He then gives the following examples, like a true book-

maker, in a line running in single words through the centre of the page, which our purchasers would not thank us for imitating:

'*Fate, Destiny, Luck, Lot, Chance, Accident, Heaven, Hell, Providence, Prudence, Innocence, Substance, Fiend, Angel, Apostle, Saint, Spirit, True, False, Desert, Merit, Fault, &c. &c.* as well as JUST, RIGHT and WRONG, are all merely participles poetically embodied, and substantiated by those who use them.

'So CHURCH, for instance, (*Dominicum*, aliquid) is an adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other *cheats* together.' P. 18.

To use the author's *slang*—and the Wimbledon purlieus are much infested with such language, which must affect even its philosophy—how will these *cheats* be rendered honest by assigning them their proper parts of speech! They would proceed in their rogueries as effectually under the denomination of adjectives, as they now do, or as they ever did, under the denominations of moral causes and moral qualities.

Sir F. Burdett, however, affects to be more sagacious on this subject than we can pretend to be.

'*F.* Something of this sort I can easily perceive; but not to the extent you carry it. *I see* (docile youth!) that those *sham* deities FATE and DESTINY—aliquid *Fatum*, quelque chose *Destinée*—are merely the past participles of *Fari* and *Destiner*.' P. 19.

What *learning* in a pupil? But he is the pupil of the best scholar, and the only* patriot of the age, at least in the Wimbledon dialect.

The baronet proceeds with examples from a greater number of books than he has perused in his whole life, until he stumbles, in p. 49, on Dr. Johnson, Mr. Steevens, and Mr. Malone, as commentators of Shakespeare. This disturbs the bile of his master.

'I wish you had separated Mr. Steevens (for he has really done some good service) from the names of such (commentators I cannot call them) as Johnson and Malone.' P. 49.

Where are all the advocates of the giant Johnson? Where is Dr. Parr, the very shadow of the mighty shade? Will livings, will even bishopricks avert the wordy wrath of the

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* Sir F. Burdett has a bust of Horne Tooke, on the pedestal of which is inserted a wretched copy of verses (we do not know whether they are his own,) in which Mr. T. is affirmed to be the *only* patriot of the times. This should have been known to Lord Grenville when he selected a new ministry.

Doctor from those who insult the memory of the *God of Words*? Pour on them, Doctor, the phials of your vengeance! Whirl them into the air in Johnsonian, Ciceronian, and Demosthenian tornadoes! Turn against cavillers their own weapons, and suffocate them, as they suffocate their readers, with endless quotations!

In the mean time we will accompany them a little longer. In page 95, they discuss, in their flippant manner, the influence of custom and fashion on language.

'But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and mutable fashion? Fashion can only help us in our commerce with the world to the rule (a necessary one, I grant) of

*Loquendum ut Vulgus.*

But this same fashion, unless we watch it well, will mislead us widely from the other rule of

*Sentiendum ut sapientes.*

'*F.* Heretic! What can you set up, in matter of language, against the decisive authority of such a writer as Horace?

Usus
*Quem penes arbitrium est et jus et norma loquendi.*

'*H.* I do not think him any authority whatever upon this occasion. He wrote divinely: and so Vestris danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more satisfactory account of the influence and action, the power and properties of the nerves and muscles by which he performed such wonders, than Vestris could? who, whilst he used them with such excellence, did not perhaps know he had them. In this our inquiry, my dear Sir, we are not poets nor dancers, but anatomists.' P. 95.

This is a witticism, and formed from a fallacious simile. There is scarcely any similitude between the art of dancing and the construction of language; and etymology has more resemblance to genealogy than to anatomy. A writer rather more extravagant than Mr. Tooke, has lately published a work entitled *Verbotomy*, and in his treatment of language he has often availed himself of such knowledge as he might obtain in the dissecting-room of the *dear* Mr. Cline. But he analyses words into their constituent parts; and Mr. Tooke traces words to their origin, in radical words, which he pretends to have a certain meaning, independent of custom, and owing to their being the original representations of our ideas.

This we directly and positively deny; and we consider the masses of quotations (which may be useful to other purposes)

when applied, as they are constantly, to cover this fundamental doctrine of the Επεα πτεροεντα, as enormous fallacies.

We will show that Vestris may be ignorant of the philosophy of dancing; so is Mr. Cline; and lectures from him on that art would soon leave him without bread. The uses and capabilities of the human nerves, like those of the letters of the alphabet, may be known to the anatomist and to the verbotomist; but the language which may be the result of their use, either by dancing, or speaking, or writing, is an art founded on education and arbitrary use. The dancing of Kamschatska, and the dancing of Paris, are as different as their languages, and Mr. Cline's anatomy would be of little use in tracing the causes of that difference; nor would the verbal anatomy of those great sages, Tooke and Burdett, be of more avail in ascertaining the causes of the difference of their languages. The authority of Horace will therefore remain unimpeached by their philosophy; and until some better reasons are adduced than have yet appeared in the Επεα πτεροεντα, CUSTOM will be considered as the GREAT LAW of language.

But we must proceed to other specimens of the author's mode of deducing philosophical conclusions from grammatical inquiries.

'*F.* Enough, Enough. Innumerable instances of the same may, I grant you, be given from all our ancient authors. But does this import us any thing?

'*H.* Surely much; if it shall lead us to the clear understanding of the words we use in discourse. For, as far as we "know not our own meaning;" as far as "our purposes are not endowed with words to make them known;" so far we "gabble like things most brutish." But the importance rises higher, when we reflect upon the application of words to Metaphysics. And when I say Metaphysics, you will be pleased to remember, that all general reasoning, all Politics, Law, Morality, and Divinity, are merely Metaphysics.

'*F.* Well. You have satisfied me that *Wrong*, however written, whether *Wrang*, *Wrong*, or *Wrung* (like the Italian *Torto* and the French *Tort*) is merely the past tense (or past participle, as you chuse to call it) of the verb to *Wring*; and has merely that meaning. And I collect, I think satisfactorily, from what you have said, that

'SONG—i. e. Any thing *Singed*, *Sang*, or *Sung*, is the past participle of the verb *To Sing*: as *Cantus* is of *Canere*, and *Ode* of αειδω. That

BOND, BAND, BOUND —however spelled, and with whatever *subaudition* applied, is still one and the same word, and is merely the past participle of the verb *To Bind*.

"As the custome of the lawe hem BONDE." page 29.

"We shall this serpent from our BONDES chase." page 56.

"His power shall fro royalme to royalme
The BONDES stratche of his royalte
As farre in south as any flode or any see." page 156

"As the custome and the statute BANDE." page 99.

"And false goddes eke through his worchynge
With royall might he shall also despise
And from her sees make hem to arise,
And fro the BANDES of her dwellynge place
Of very force dryue hem and enchace." page 155.

*Life of our Lady*. By Lydgate. (1530.)'

The author proceeds in this manner through six or seven quarto pages, and then starts something like an observation by way of relief to the reader.

'BOLT—is the same.——You seem surprised: which does not surprise me: because, I imagine, you are not at all aware of the true meaning of the verb *To Build;* which has been much degraded amongst us by impostors. There seems therefore to you not to be the least shadow of corresponding signification between the verb and its participle. HUTS and HOVELS, as we have already seen, are merely things *Raised up*. You may call them habitations, if you please; but they are not *Buildings* (i. e. *Buildens:*) though our modern architects would fain make them pass for such, by giving to their feeble erections a strong name. Our English word *To Build* is the Anglosaxon Bẏlðan, to confirm, to establish, to make firm and sure and fast, to consolidate, to strengthen; and is applicable to all other things as well as to dwelling places.

"Amyd the clois undar the heuin all bare
Stude thare that time ane mekle fare altare,
Heccuba thidder with hir childer for BEILD
Ran all in vane and about the altare swarmes,
Bot quhen she saw how Priamus has tane
His armour so, as thoucht he had bene ying;
Quhat fuliche thocht, my wretchit spous and kinge,
Mouis the now sic wappynnis for to weild?
Quhidder haistis thou? quod sche, of ne sic BEILD
Haue we now myster, nor sic defendoris as the."

*Douglas*. booke 2. page 56.

'And thus a man of confirmed courage, i. e. a confirmed heart, is properly said to be a *Builded, built*, or BOLD man; who, in the Anglosaxon, is termed Bẏlð, Bẏlðeð, Ge-bẏlð, Ge-bẏlðeð, as well as Balð. The Anglosaxon words Bolð and Bolt, i. e. *Builded, built*, are both likewise used indifferently for what we now call a *Building* (i. e. *Builden*) or strong edifice." P. 128.

These repetitions, proper only for a dictionary, are continued to a tedious and useless length, as one tenth of them

would have been sufficient to illustrate philosophic propositions.

But Mr. Tooke had his common-place book to sweep, and his quarto volume to fill. The reader must therefore have patience with us, as we have with the author, and allow us to sift and rummage the rags and tatters he has thrown together.

Of all the labours of the reviewer, and they are various, that of ascertaining the merits of a dictionary, is the most fatiguing. Voltaire, by rendering the form of a dictionary, the vehicle of wit and humour, though sometimes profligate, relieved this species of drudgery. Mr. Horne Tooke follows his example, *haud passibus æquis.* The derivation of words generally from the Anglo-Saxon, would be insufferably tedious, if the reader were not frequently roused by the author's political creed, which, like a snake in the grass, creeps through every part of the work. The following is a striking example.

'SCOT and SHOT are mutually interchangeable. They are merely one and the same word, viz. the Anglosaxon ſceat, the past participle of ſcitan; the ſc being differently pronounced. SCOT free, SCOT and lot, Rome-SCOT, &c. are the same as SHOT free, SHOT and lot, Rome SHOT, &c.

'The Italians have (from us) this same word SCOTTO, applied and used by them for the same purpose as by us. Dante uses it in his *Purgatory*: and is censured for the use of it, by those who, ignorant of its meaning, supposed it to be only a low, tavern expression; and applicable only to a tavern reckoning. And from this Italian SCOTTO the French have their Escot, Écot, employed by them for the same purpose.

'This word has extremely puzzled both the Italian and French etymologists. Its use and application they well knew: they could not but know: It was—" L'argent *jetté* sur la table de l'hôte, pour prix du repas qu' on a pris chez lui."—But its etymology, or the real signification of the word, taken by itself (which alone could afford the reason why the word was so used and applied) intirely escaped them. Some considered that, in a tavern, people usually pay for what they have *eaten*; these therefore imagined that SCOTTO might come from *Excoctus* of *Coquere*; and that it was used for the payment of *Excoctus cibus. Excocto, Escoto, Scotto.*

'Others considered that men did not always *eat* in a tavern; and that their payment, though only for wine, was still called SCOTTO. These therefore fixed upon a common circumstance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore sought for the etymology in *Cogere* and *Excogere*. *Coacto, Excoacto, Excocto, Excotto, Scotto.*

'Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin

etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek: but great part of the Latin is the language of our northern ancestors, grafted upon the Greek. And to our northern language the etymologist must go for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning, or ridiculous forcing and torturing of words, he will easily and clearly find it.' P. 138.

This observation, though it relieves us, as such, is certainly not just. By consulting Jones's origin of languages, and the prefaces and notes of William Owen to his dictionary and translations, it may be seen that the modern languages (and the Greek in this question is a modern language) have borrowed abundantly from the Celtic as well as the Gothic; and that the task of the etymologist is not half finished when he has traced all he can trace, into the Gothic.

This is also extremely probable from history. For the Celts had overrun a great part of Europe, before they were pursued and conquered by the Goths; a more warlike people, but less civilized.

Mr. Tooke then offers some violence to his nature, to bestow a little praise on the memory of Gilbert Wakefield, a brother zealot in the random doctrines of reform; and we quote it as a new method of pointing censures, &c. by omitting, and leaving for the reader's imagination, all exceptionable passages.

'It would therefore, I believe, have been in some degree useful to the learned world; if the present system of this country had not, by a

that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts: placing together in one division all that could be clearly shewn to be Greek; and in the other division, all that could be clearly shewn to be of northern extraction. And I cannot forbear mentioning to you this circumstance; not to revive your grief for the loss of a valuable man who deserved but because, he being dead, and I speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them: for there appears no encouragement in this country at present

which swarm amongst us as numerously as our volunteers

with this advantage, that none of the

former are ever rejected on account of their principles.

Good God! This country !———What cannot an at-chieve! America, Corsica, Hanover, with all our ancient dependents, friends and allies And in how short a time! And the inhabitants of this little Island (the only remaining spot) Besieged collectively by France from without: in his house by swarms of whilst his growing rents, like the goods of an insolvent trader, are in the hands of his who now suddenly find that they too have a new and additional rent, beyond their agreement, to pay to a new and unforeseen landlord.

'*F.* Turn your thoughts from this subject. Get out of the way of this vast rolling mass, which might easily have been stopped at the verge of the precipice, but must now roll to the bottom. Why should it crush you unprofitably in its course?

'*H.* Ever right, Menenius. Ever, Ever.'

This quotation not only illustrates the author's manner of interweaving his politics with grammatical disquisitions, but it may serve as a model for young and future libellers, the martyrs of some new systems of political constitutions.

After six or seven pages of sarcasm, he attempts, we think in vain, a satisfactory definition of the word *patch* (P. 369,) which any oyster-woman, accustomed in her best humour to call her husband *Cross-patch,* would have defined for him.

It is but justice, however, to say, that Mr. Tooke is often very happy in his definitions, and that he renders the perusal of them tolerable, when he has no prejudices to mislead him, either literary or political. The following, we think, the best instance of his style.

'Lowth observes that MANY is used "chiefly with the word *Great* before it." I believe he was little aware of the occasion for the frequent precedence of *Great* before *Many*; little imagining that there might be—a *Few* MANY, as well as a *Great* MANY. S. Johnson had certainly no suspicion of it; for he supposes *Few* and *Many* to be opposite terms and contraries: and therefore, according to his usual method of explanation, he explains the word *Few*, by—"*Not many*." What would have been his astonishment at the following lines? A comment of his upon the following passage, like those he has given on Shakespear, must have been amusing.

"In nowmer war they but ane FEW MENYE,
Bot thay war quyk and valyeant in melle."

*Douglas.* booke 5. page 153.

'*F.* Will this method of yours assist us at all in settling the famous and long contested passage of Shakespear in the Tempest?

" These our actors
(As I foretold you) were all spirits, and
Are melted into ayre, into *thin ayre*,
And, like the baselesse fabricke of this vision,
The clowd-capt towres, the gorgeous pallaces,
The solemne temples, the great globe itselfe,
Yea, all which it inherit, shall dissolue,
And, like this insubstantial, *Pageant* faded,
Leaue not a RACKE behind."

*Tempest*. page 15, col. I.

'Many persons, you know, and those of no mean authority, instead of RACKE read WRECK. And Sir Thomas Haumer reads TRACK: which Mr. Steevens says—" may be supported by the following passage in the first scene of *Timon of Athens*"—

" But flies an eagle flight, bold, and forth on,
Leaving no TRACT behind."

'*H.* The ignorance and presumption of his commentators have shamefully disfigured Shakespear's text. The first folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language.

'*F.* But if RACKE is to remain, what does it mean?' P. 388.

After enumerating some errors of Dr. Johnson and Mr. Malone, with rather less asperity than his master, Sir Francis repeats:

'Upon the whole, What does RACK mean? And observe, you will not satisfy my question by barely suggesting a signification; but you must shew me etymologically, how the word RACK comes to have the signification which you may attribute to it.

'*H.* You ask no more than what should always be done by those who undertake to explain the meaning of a doubtful word. It surely is not sufficient to produce instances of its use, from whence to conjecture a meaning; though instances are fit to be produced, in order, by the use of the word, to justify its offered etymology.

'RACK is a very common word, most happily used in the *Tempest*, and ought not to be displaced because the commentators know not its meaning. If such a rule for banishing words were adopted, the commentators themselves would, most of them, become speechless.

'In *Songs and Sonets* by the Earl of Surrey and others, page 61. we read:

" When clouds be driven, then rides the RACKE."

'By this instance also we may see that RACK does not mean the *course of the clouds when in motion.*

"Some time we see a clowd that's dragonish,
A VAPOUR some time, like a beare, or lyon.
That which is now a horse, euen with a thought,
The RACKE dislimes, and makes it indistinct
As water is in water."

*Antony and Cleopatra.* page 362. col. 1.

'Mr. Steevens says—"The RACK dislimes, i. e. The *fleeting away of the clouds* destroys the picture."

'But the horse may be dislimed by the approach of the RACK, as well as by the fleeting away of the clouds: for RACK means nothing but *Vapour*; as Shakespear, in a preceding line of this passage, terms it.' P. 391.

Mr. Tooke then, in his usual method of giving importance to his opinion, subjoins numerous and tedious instances from ancient writers, and in page 395, seems to draw towards a conclusion.

'RACK means merely—That which is *Reeked.* And, whether written RAK, WRAICH, RECK, REIK, ROIK, or REEKE, is the same word differently pronounced and spelled. It is merely the past tense and therefore past participle, ꞃeac or ꞃec, of the Anglosaxon verb ꞃecan, exhalare, *To Reek.* And is surely the most appropriate term that could be employed by Shakespear in this passage of the Tempest; to represent to us, that the dissolution and annihilation of the globe, and all which it inherit, should be so total and complete;—they should so "melt into ayre, into *thin ayre*;"—as not to leave behind them even a *Vapour*, a *Steam*, or an *Exhalation*, to give the slightest notice that such things had ever been.

'Since you seem to be in no haste to reply upon me, I conclude that the explanation is satisfactory. And on this subject of *Subaudition*' (Where is the *Subaudition?*) 'I will at present exercise your patience no farther, for my own begins to flag. You have now instances of my doctrine' (What doctine? that a word used adjectively is the past tense of another word used as a verb? Is that a doctrine, which his man of straw is to take proofs of?) 'in a thousand instances' (where ten would have fully answered the end.). 'Their number may be easily increased,' (That we readily believe.) 'but, I trust, these are sufficient to discard that imagined *operation of the mind*, which has been termed *Abstraction:* and to prove, that what we call by that name, is merely one of the *contrivances of language*, for the purpose of more speedy communication.' P. 396.

When the atheists discard a Deity from the universe, or any principle analogous to intelligence, they substitute for them, chance, necessity, or the eternal laws of nature. We are far from imagining a man—nay, a clergyman, of Mr. Tooke's known orthodoxy, to have any purposes heterodox

or profane; and we know the risk of any imputation of that nature on so sacred a character; but we must be allowed to smile at the resemblance of the *righteous* and the *wicked*. *Abstraction*, or an effort at *abstraction*, is unquestionably an effort of what is denominated the mind. No, says Mr. Tooke —this would be poetry, and the substitution of a moral cause. 'It is only the *contrivance of language*.' And what is language, that it should have the faculty of contrivance? Is not this poetry? Is it not substituting a moral cause? He might as well have affirmed that algebra is not the result of reason or of the mind, but the contrivance of algebraic language to simplify and accelerate the communication of ideas.

We must trespass again on the patience of our readers, and once more defer the consideration of this important work to our next Number, when we shall take our leave of it.

*(To be continued.)*

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ART. VIII.—*A Tour in Zealand in the Year* 1802; *with an Historical Sketch of the Battle of Copenhagen. By a Native of Denmark. The Second Edition.* 8vo. 5s. Baldwin. 1805.

THERE exists among the continental nations a marked fondness for imitating whatever is English. It was for the purpose of combating this ruling ANGLOMANIA in the minds of his countrymen, that M. Fievèe, who now enjoys a place of trust under the French government, came over during the truce which succeeded the treaty of Amiens, and on his return published his 'Letters on England,' a work as full of misrepresentations or falsehoods, as ever issued from the pen of the most superficial observer, or the most audacious contemner of truth. The author of the present work, a native of Denmark, seems to be infected with the same partiality; for having had occasion to take a journey of business or pleasure, to the distance of a few miles from Copenhagen, and understanding that in this country it is not easy for any one to travel from London to York or Canterbury without laying an account of his excursion before the world, he was induced by the above motive, by the thirst of fame, or by desire of money, to follow the example of Englishmen. But recollecting that his placid countrymen had too much phlegm or too much sense to be entrapped into the purchase of a work which promised so ill to reward their liberality, he took his passage from Tonningen, and put his manuscript into the hands of a London printer.

It is our duty to premise, that the correctness of the style and language with which this volume is written, does the greatest credit to the author, and, we hope, will encourage other foreigners to the study of the English language. He assures us that he has only been two years in this country.

The English reader, who has probably but an imperfect acquaintance with the geography of Scandinavia, will be apt to expect in the present work, an account of the principal productions of nature, and the most curious works of art, (if indeed there be any works of art in Denmark, except the great drinking-horn at Copenhagen, described by Guthrie many years ago) he will look for information on the natural history and the government of the Danish dominions, together with observations, at least as profound as are usually met with in books of a similar description, on the manners and customs of their inhabitants. Such expectations will be damped when he hears, that this 'Tour in Zealand' was performed on foot in the space of somewhat less than a fortnight, and that the limit of our author's excursion did not extend to more than thirty miles from the city whence he set out. Any person therefore who should take a walk from London to Gravesend, and give an account of whatever happened to meet his eye in the villages through which he passed, would possess a store of materials calculated to fill a volume but more important similar than the present, inasmuch as the neighbourhood of the British metropolis doubtless furnishes a greater variety of erratic musicians, dancing bears, and puppet-shows, than the vicinity of the capital of Denmark. Our English tourist would commence his work with an account of the obelisk in St. George's fields; he would then turn out of his way to amuse his readers with a description of the motley groupe of Sunday company, at the gardens of the Dog and Duck; he would copy epitaphs from the church-yards of Newington or Deptford; and if fortune had ordained that his journey should take place in Easter-week, the whimsical sports of Greenwich hill would give an interesting diversity to his narrative. Of precisely similar places and things, the pages before us contain a full, and, we doubt not, a true account. But as a candid critic never withholds praise where praise is due, so must we return our thanks to this author for not filling a larger volume with his descriptions, for not making more copious extracts from the books enumerated in his preface, and for not extending to a greater length the speculations and reflections to which his own understanding has given birth. Happily for reviewers and for literature, the iron age of folios is past; the present, which

is an æra of quartos, may fairly be called the brazen age of learning; and grateful must the public be to the man who brings us to the days of Silver, and confines his lucubrations within the limits of a modest octavo.

Let it not, however, be hastily imagined that we have derived no gratification from the perusal of this work. The very first page is calculated to excite pleasing emotions in the breast of the philanthropist. It contains an account of the monument erected in the vicinity of Copenhagen, to commemorate the emancipation of the Danish peasantry. Humanity rejoices in the contemplation of an act which reflects the highest honour on the head and heart that planned and executed it; which demonstrates the progress of civilization, the expansion of the human intellect, the increase of social happiness, and the extension of real liberty —of liberty founded on the principles of moderation, justice, and reason.

'We set off in the month of June, by the Western gate, close without which a glorious monument stands on the high road, in commemoration of the emancipation of the peasants.

'Four figures of white marble, emblematical of peace, plenty, content, and industry, occupy the corners of the pedestal; from the center of which rises a beautiful pyramid. On one square of the base is written, "*For Christian den syvende de Danskes og Norskes Konge af eenige og taknemmelige Borgere.*"* And on the other, "*Grundsteenen blev lagt af Frederik Kongens Son, Folkets Ven.* 1792."† The body of the pyramid contains two inscriptions, purporting, that the king considered liberty, rationally exercised, as an incentive to virtue,—a promoter of happiness, and a stimulus to loyalty and patriotism.

'Such a monument cannot but gratify the feelings of every beholder. The affluent, who commiserated the former sufferings of the rustics, rejoice at this triumph of humanity; while the peasantry contemplate it with enthusiasm, as descriptive of their rescue from slavery, and their elevation to that rank of society, which is the prerogative of human beings. Even the stranger is interested: On viewing it, he conceives a favourable opinion of the government which studies to give happiness to those, whose ancestry, by resigning their rights and privileges to the crown, established the basis of its independence." P. 1.

The concluding sentence of the above extract naturally

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* "To Christian the Seventh, King of the Danes and Norwegians, from united and grateful citizens."

† "The foundation stone was laid by Frederick, son of the king, the friend of the people. 1792."

brings to the mind of the philosopher and politician one of the most singular events in history, that of the Danish people formally and voluntarily resigning their rights and privileges into the hands of the sovereign, which took place in the middle of the seventeenth century.

True it is, that power and superiority are so flattering and delightful that, fraught with temptation and exposed to dangers as they are, scarcely any virtue is so cautious, or any prudence so timorous, as to be sufficiently on its guard against their seductive influence. History furnishes but few examples of men who possessing the power to be tyrants, have wanted the will. Highly therefore does it redound to the honour of the sovereigns of Denmark, that the confidence reposed in them by their subjects has not been belied; that in few, if any instances, it has been exerted otherwise than for the welfare of the people, and that fortune has once seen her golden cup tasted without inebriation. The mild spirit of the Danish laws in all the ramifications of their influence, is the first object which strikes the observing traveller, and the government of Denmark, however inferior in constitution, will, in its administration, yield to none in Europe.

One great inducement with the writer to give the present production to the public, seems to have been a laudable desire to remove the unjust and unfavourable notions which foreigners are apt to entertain of his countrymen. The foundation of these false ideas he attributes to the Germans, against whom he loses no opportunity of dealing out the effusions of his spleen. 'It seems to have been the peculiar province of German travellers,' says he, 'to augment their bulky volumes of incomprehensible falsehood, with visionary details on the state of Denmark. Naturally phlegmatic, their splenetic minds and jaundiced eyes distort or discolour every object they encounter; and their chaotic brains give an hideous aspect to the prospect that surrounds them.' Scarcely a page either of the preface or text is free from similar invective or innuendo. He congratulates his country that the system of enlisting Germans into their service is done away, and rejoices that with the abolition of German recruits, German habits, or, to use his own expression, 'the habits of these vagabonds,' are also done away, and that military discipline is enforced by reward instead of punishment. 'It is no longer necessary,' he observes, 'to make men soldiers by flogging them, and having no Germans to run away, desertion, formerly so frequent, is now little known.' Whence arises this hostility between the Germans and Danes, we cannot say, nor does our author hazard any conjectures.

Of Danish taste, the reader may form some estimate from a passage (page 67), which informs us that a nobleman, Count Schimmelmann, has erected a monument to the memory of his wife in the neighbourhood of a certain spring, of which, that it might be a symbol of his excessive grief, he has caused the water to spout from an eye, on which occasion the spring is vulgarly called 'The Weeping Eye.' Our author thinks this an interesting spot.

The concluding sentences of this Tour are, like the opening ones, calculated to interest the feelings of humanity.

'Just as we were passing the most remarkable field about Copenhagen, I begged him to accompany me a few paces out of the way, that I might shew him something worthy his observation. Immediately on the shore stands a small stone with this inscription, *Justitz Stedet*,* the sight of which cannot fail to excite agreeable sensations, when we consider how seldom it is frequented. The last execution took place in the year 1797. I shall not turn casuist on this occasion; whatever the cause—effects combine to render this stone an honorable monument of the national character.

'*May the laws of our country have no occasion to disturb the grass which shades this spot!*'

No consideration is more important, whether taken in a political and religious point of view, or with reference to our private feelings, than the execution of criminals. It comes home to every man. The politician reflects how far the lives thus wantonly destroyed, might have been rendered serviceable to society; the divine considers in what cases, and in what cases only, the immutable law of God authorizes us to take away existence; and on the days when the prisons of this metropolis are emptied into the grave, let every spectator of the legal massacre, as is reported of the learned and pious Boerhaave, put this question to his own heart, 'Are these men less culpable than I am?'

By way of supplement the author has subjoined an historical account of the battle of Copenhagen, which he observes has not hitherto been impartially described. That splendid victory adds such an inestimable jewel to the glory of England, that no one will be disposed to quarrel with him for this addition. The day of Copenhagen, though unsuccessful, was glorious to Denmark, and the high praises of our late lamented hero, bore honourable testimony to Danish valour. We are happy therefore to meet with the particularso t hat va-

* Place of Justice.

lour in an enemy, narrated in a simple and candid manner, and the hope of our author will, we are convinced, be fulfilled, 'that his account will be acceptable to both nations, which have been reciprocally raised in the estimation of each other.' But while we are ready to allow all due praise to our foes, we cannot help remarking that our author's patriotism leads him on this occasion, and indeed throughout his work, to use somewhat hyperbolical expressions, when celebrating the valour, and more particularly the naval intrepedity of his countrymen. On one occasion even, the feeble ray of the star of Denmark, is boldly put in apposition with the meridian splendor of the sun of Britain. A captain of a Danish frigate is exalted to the honours of heroism, for having driven off a Tripolitan corsair; a lieutenant is crowned with glory for fighting a drawn battle with a privateer; and no inconsiderable honour is allotted to the gallant crew of a frigate for weathering a storm in the bay of Naples. The writer anticipates the glory of the midshipmen of the academy of Copenhagen; and a parcel of school-boys are, by the magnifying powers of his optic, already transformed into present heroes. (P. 57.) But the poets inform us that the love of our country is superior to reason, and a favourite hobby-horse must be permitted to every writer and every man. By way of apology, however, for our *perciflage*, we will gratify our author*, by quoting from his work an instance of disinterested heroism, which has been rarely equalled in any nation, and which is worthy of the best days of the Roman republic. It took place in the year 1710, in an engagement between the Danish and Swedish fleets.

'During the engagement one of our line of battle ships—the Danbrog, took fire, nor could all our efforts to extinguish the flames avail. Captain Hvitfeldt saw one ray of hope which seemed to promise safety to himself and his crew; it was to cut his cables and drive ashore; there was, however, danger to be apprehended if the wind should change, in which case she would be drifted among our own fleet, and thus endanger both shipping and town. Of two evils, Hvitfeldt chose the least. He gave positive orders that the cables should not be cut: then sent his officers among the crew, briefly to explain to them, that their fate either way would be inevitable; and at the same time to ask them, if it would not be more glorious to pursue the destruction of their enemy while the Danbrog existed, than, by a vain attempt to save themselves, endanger thousands of their countrymen?

* This truly patriotic writer is determined to accomplish his favourite point. He informs us that he is about to publish a work from the Danish, entitled "The great and good Deeds of Danes, Norwegians, and Holsteinians."

'The sailors approved the opinion of their gallant captain by their cordial cheers. Hvitfeldt then sent six men on board the admiral to inform him of their determination, and to bid their country farewell. In a few minutes the flames reaching the magazine—explosion followed, and all on board mounted to the skies.'

But our author is not content that his countrymen should perform illustrious actions; the Muses of Denmark are put in requisition to record them.

> 'Captains and poets
> Shall, with their Bilboa blade and grey-goose quill,
> Conspire to honour me.'

Accordingly Messrs. Bruun and Thaarup, Rahbek and Hagerup, names, which should seem to be as unconsonant with the Muses as they are unknown to fame, are represented as embalming the exploits of their compatriots in imperishable numbers, and depositing them in the temple of immortality.

The reader is dismissed with an account of the beneficial effects that have accrued to Denmark from the above memorable conflict; these, however, may not at first sight be quite so obvious to an English reader. Faithful to his antipathy or resentment, he estimates, among the first of these advantages, the expulsion of Germans from the service, which immediately took place when the natives had so well proved themselves both capable and disposed to protect their country. Another good consequence was, the institution of a patriotic fund, which, in 1802, had accumulated to upwards of 50,000l. sterling, and the interest of which is applicable to the maintenance, relief and education of individual sufferers, or of those who had lost, or may hereafter lose, their husbands, children, or other relations in battle. But the most important benefit is the improvement which has taken place in the navy, and which, according to the present statement, (p. 52.) is very considerable. The number of midshipmen also in the Royal Naval Academy was increased from 60 to 120; and various batteries were built, and others projected, which will render the metropolis impregnable, in the opinion of our author, who asserts that 'the 2d of April, 1801, surpassed the uninterrupted calm of an eighty years peace, in yielding substantial benefits to Denmark.' He forgets, however, one material advantage, viz. that the above battle produced a peace which prevented the bombardment of Copenhagen, induced the Northern states to consult their real interest, laid open the delusions of French influence, and dissolved the coalition which had been set on foot by the madness of Paul I.

What part Denmark may be eventually disposed or compelled

to take in the contests which will probably agitate Europe for many years, it is impossible to determine. She is not a substantive power, and her motives must ever be influenced in a great degree by those of her more potent neighbours. Such is the uncertainty of the present state of things, and such the precarious situation of Europe, that the best grounded speculations seem to be made only to be defeated. We shall not, however, close this article without expressing our pleasing sense of the author's loyalty to his late sovereign, the Prince Royal of Denmark, whose virtues and wisdom claimed the highest regard. Nor is any thing more delightful than to contemplate the devotion of a grateful and happy people to the prince to whom they looked up as their friend and protector, and whose loss must be as sincerely lamented as it is irreparable.

'The Prince married Maria daughter of Prince Charles, Stadtholder of Holstein. Several children were the fruit of their union, of whom, the Princess Carolina is the only survivor. She is about ten years old, but excluded from inheriting the crown by the laws of Denmark, which confine the succession to heirs male. This has several times afforded the people grounds to evince their affection to the prince, by expressing their heartfelt regret, that the throne of Denmark was not likely to be filled by his immediate descendant; but it was never more cordially manifested than on the 13th of February 1802.

'In the morning of that day the cannon announced the delivery of the Princess. The people anxiously listened for a second, and third discharge,* but their wishes were disappointed, and a certain gloom clouded every face in the city. Notwithstanding which, when night approached, all sacrificed their personal feelings. The city was illuminated, and the hut emulated the palace in testimony of unfeigned loyalty and joy.

'When the Princess was sufficiently recovered to go abroad, she visited the theatre. The streets through which the Royal family had to pass, were brilliantly embellished with devices, and otherwise disposed to give eclat to the occasion.

'On the Royal personages entering their box, they were, quite contrary to custom, greeted with the enthusiastic acclamations of the audience; and at their departure from the theatre, the populace, amid thundering huzzas, surrounded the royal party with such eagerness and impetuosity, that the guards were compelled to recede and suffer them to follow the carriage.

'This circumstance recalls to my mind the reply of Frederick the Fourth to the French Ambassador, when the latter expressed his surprise, that his Majesty should live at his country seat without guards. "I am always safe in the arms of my people," replied the King.

'But the sense of the nation cannot be conveyed in stronger language, than by relating the following anecdote: "A gardener in

* On the birth of a prince the guns fire three times.

Norway, having injured his private fortune through his zeal to promote the interests of horticulture in that country, died, leaving his family without any other means of support than their claim on the gratitude and justice of the public, in whose welfare he had sacrificed his all.

'Their case was made known, and their distress was relieved. Among others, one gentleman particularly distinguished himself; he sent 50 dollars to the poor family in a letter concluding with these words, "*Let us all hope, the approaching delivery of the Princess Royal may bless this country with another Christian the Fourth.*" This elegant, impressive note, fully described the feelings of the people towards their present good and gallant prince, and formed a pleasing union of humanity and loyalty.'

No stronger proof can be desired of the conviction of his subjects that the object of their confidence and attachment discharged the highest duty of monarchs, in making their happiness his principal aim and study. Since this article was written, the hand of death has snatched him from his weeping country: vain therefore are the wishes we had expressed, that he might be able to steer his bark securely amid the rocks and shoals which now beset the ocean of politics, that he might continue to deserve the affection of his people, and hold out to the kings of the earth a bright example of real glory. 'Quid enim est gloria? Est illustris et pervagata multorum magnorumque, aut in suos, aut in patriam, aut in omne genus hominum, fama meritorum.'—Cic.

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Art. IX.—*Researches into the Properties of Spring Water, &c.* Johnson. 1803.

Art. X.—*A Medical and Experimental Inquiry into the Origin, Symptoms, and Cure of Constitutional Diseases, &c. By William Lambe, M. D. Fellow of the College of Physicians.* 8*vo.* 7*s.* Mawman. 1805.

AS both these works pursue the same route of inquiry, and as the former has remained hitherto unnoticed in the Critical Review, we shall now couple them together. Dr. Lambe's Analysis of Leamington Springs was noticed some time ago in this journal.

Since the discovery of the composition of water by Mr. Cavendish, and the confirmation of the truth of this doctrine by the French chemists, pure water, though not a simple and uncompounded element, may be considered as a principle, *sui generis*, admitting of no variation in quality from the proportions or the method of admixture of its constituent ingredients. But as it comes to us from the great laboratory of

nature, whether from the clouds, where it mingles with the volatilized exhalations of decomposed terrestrial matter; or from the fountain, which pours it out, after having passed over the different strata of which the surface of our globe is composed; it is generally contaminated, bringing along with it some particles of heterogeneous matter, which are dissolved or suspended in it. The commixture, solution or suspension of these heterogeneous substances, occasions that great variety of waters which is to be found in all countries and climates, and that amazing diversity of operation which is undergone by all animated bodies from their use. Thus some waters are noxious to man and to animals, from the impregnation of poisonous minerals; whilst others, by a more salutary impregnation, are the means of alleviating and of curing their diseases. Thus also some waters, either from accidental admixture, or greater purity, are useful in arts and manufactures, and help to add embellishment and comfort to life.

As a subject in which the continuation of their existence was immediately involved, water, from the first, must have engaged the anxious attention of mankind. If not the instrument of nutrition itself, it is the instrument by which aliment is conveyed into all organised and living matter, in which it is dissolved, and through which it is immediately applied to the vital powers. In the early stages of civilization, and in climates where water was scarce, a fountain or a river was necessarily chosen as the seat of a colony.

As a subject of medical research, it could not be long before water engaged the attention too of the enquiring part of mankind. It would be soon observed, that health was materially affected by the choice of waters, that some produced giddiness, that others occasioned purging, and that the strong smell of others rendered them at least fit subjects of trial as medicines. The Father of physic in the tract περι Αερων, Υδατων, Τοπων, has given rules for the choice of waters chiefly looking to the situation from which they proceed. He has, however, laid down some few rules for the choice of them, looking at their contents and their obvious qualities: vid. CX. &c. Pliny is more explicit as to the effect of certain waters, some of which he says intoxicate; but though the physician might watch the effects, and by experience calculate the operation of particular waters—yet was there no rule on which to ground a philosophical notice of the causes which operated, till chemistry began to lay open the wonders of nature. As a subject of chemical research, water had scarcely been noticed before the days of our celebrated countryman Robert Boyle, who discovered

several precipitants, and proposed many methods of examining the contents of waters. Hoffmann had, with his usual diligence and sagacity, written on mineral waters. Short had laboured through a thick quarto, to inform his readers of the nature of warm waters and purging waters, and chalybeate waters, and had perplexed himself about vitriol, and alum, and nitre. But it was not possible that the composition of impregnated waters could be examined with any degree of precision, whilst the gaseous contents were unknown; and consequently no great progress was made in this branch of science till the discovery of the composition of magnesia by Dr. Black. This discovery, which forms an æra in chemical science, prepared the way for those great improvements in the investigation of the contents of waters, which enabled the illustrious Bergman to embody their chemical analysis, within the legitimate rules of scientific inquiry. The knowledge of the composition of water, and the progressive improvements in chemistry, have still further advanced this most important branch of science; and in the works before us, we have to examine the truth of a discovery of infinite importance to society, and which has resulted from the deductions of some of the wisest applications of chemical art: whether, as is asserted in the Researches into the Properties of Spring Water, bread, dissolved in very minute quantities in water, and not discoverable by the usual chemical tests, becomes slowly the occasion of many painful and lingering diseases: or, as is asserted in the Medical and Experimental Enquiry, whether water does not commonly contain a septic poison, which, received into the stomach, and absorbed into the system, contaminates it, and lays a foundation for some of the most serious constitutional diseases, particularly scrophula, gout, cancer, and consumption.

Dr. Short, who seems not to have spared those of his contemporaries who disagreed with him in their opinions, and whom we may suppose to have been honest in his sentiments, as he is blunt and unreserved in communicating them, says, 'I know it has been a common thing both with naturalists and physicians to impregnate mineral waters with imaginary, not real principles, and they have scarce left a metal, mineral, or fossil, which some spring or other shall not contain: hence are they in continual fear about their effects, and in the utmost uncertainty about their uses and hurtful consequences, when, in truth, it is their own fruitful fancy, not nature, that impregnates them with poisons.' Short, on Mineral Waters, Pref p. 11, 12.

From the analysis we shall now give of Dr. Lambe's two works, let the reader judge, whether or no *his* imagination has been so impregnated, or whether we are not indebted to him for the means of discovering a subtle poison, which gradually undermines the comforts and the props of life, whilst we receive it, without suspicion, as the most innocent vehicle of nourishment.

1. The Researches into the Properties of Spring Water are divided into three parts;

In the first, the author assumes the solvent power which he attributes to water, as an acknowledged fact; relying only on a single proof of the truth of the assertion; viz. that he has extracted and reduced a globule of the metal from a portion of suspected water. This part of the work is occupied by some general considerations on the subject of water; and an inquiry into the symptoms which may be attributed to the action of this poison, when habitually introduced in the very minute quantities which common water is capable of dissolving. The second part contains a variety of cases to illustrate the general doctrine, and to point out more distinctly and fully the nature of the symptoms ascribed to this poison. In the third part are recited the chemical experiments by which it is proved that common water is a true solvent of lead, and thus becomes deleterious to the human frame. By *common water*, the author always understands water in the condition in which it is applied to domestic uses, as contra-distinguished from pure or distilled water.

Several writers of eminence, Sir Geo. Baker, Dr. Heberden, Dr. Percival, and others, have already paid considerable attention to the point in question; being fully aware of the dreadful mischiefs often arising from the slow and unsuspected introduction of saturnine poison. But these writers, finding that the volatile liver of sulphur (sulphuret of ammonia,) the most delicate test which was employed in their times, when added to water which had been long kept in contact with lead, does not in the least discolour the fluid, they concluded that none of the metal was dissolved, and that the fears and suspicions of the antient physicians were without foundation. Though he acknowledges the correctness of these experiments, the present author denies the justness of the conclusion. From observing the phenomena which take place, by keeping a piece of lead in common water, he became convinced that a portion of the metal is really dissolved by the fluid. For in this case, after ten or twelve days, a crystalline matter began to be deposited on the glass at the surface of the water; and

the water itself became gradually covered with a pellicle. This pellicle was examined, and found to contain some lead; the metal must therefore have been held in solution by the water, from which the pellicle had been separated.

There must therefore exist in water some matter which, by its union with the metal, prevents its detection by the usual chemical re-agents; and to discover it, recourse must be had to other processes. These are precipitating the water, and fusing the precipitate with an alkali. By this simple operation, a globule of metal was reduced. It may also be rendered evident to the action of sulphurated hydrogen gas, by other processes; but for these, and the other chemical experiments connected with the subject, we must refer to the work itself.

What then are the symptoms of disease which may be expected from the use of water so contaminated? Those which will first occur to the mind are the well-known train of evils attending the saturnine colic. Dr. Lambe has observed instances of this disease, and believes them to be far from rare occurrences; and he cites the opinion of the observant Heberden, (P. 36) in confirmation of his own. But chronic pains of the bowels, not of so great severity as to be esteemed genuine instances of saturnine colic, he believes to be much more common. On this subject he lays down some practical rules for discriminating these pains from those arising from common causes.

'To remove obstruction and resolve inflammation are the chief indications in most of the ordinary diseases of the bowels, and by pursuing these with sufficient steadiness, considerable advantage is frequently gained. But the operation of lead upon the system is powerfully sedative and debilitating, and directly adverse to exuberant action. Hence in the most acute form of the saturnine disease, opium (which is strongly stimulant on the arterial system) is administered with safety and advantage, in quantities much larger than can be borne in most other diseases; bleeding, which is imperiously requisite in inflammations of the intestines, is here rarely admissible; and cathartic medicines are useful only so far as they support or excite intestinal action, and remove or prevent unnatural and morbid accumulations. The pains of which I am now treating, participate in the nature of those of the proper saturnine colic, or to speak more justly, are the very same, except in degree; and they are still more adverse to strong and repeated evacuations, from the exhaustion of the vital powers produced by the previous slow, silent, and unheeded operation of the poison on the constitution. Opiates united to laxative medicines, cordials and tonics, may be frequently admissible and necessary, which in common bowel complaints would be more detrimental than useful; whilst the remedies which

are often serviceable in the latter diseases, will produce little or no benefit in the saturnine pains. The small relief obtained by common modes of treatment, or even the injurious tendency of them, if pushed too far, are circumstances which may give an attentive observer an insight into the nature of these pains, and excite his suspicions of their cause, if he were previously uninformed of it.' P. 39, &c.

But though the bowels are not particularly affected, it is difficult to conceive that the perpetual introduction of a deleterious poison can be unattended with pernicious consequences. The information, however, to be gained on this subject from medical writers is very scanty and imperfect. It is commonly acknowledged as one of the parents of chronical and lingering diseases; it has been supposed to operate as a slow poison; and it has even been asserted to have been made subservient, in some countries, to such nefarious purposes. But as the genuine and peculiar symptoms of such diseases have not been hitherto described, they can be discovered only by a careful and original observation. Dr. L's. experience has not enabled him to point out any precise diagnostic symptom, or train of symptoms, by which saturnine diseases may be certainly distinguished. Still there have been found some very strong points of resemblance in the cases which have occurred: insomuch that the author regards it as by no means difficult to detect the operation of the poison, and in consequence to cut off the source of mischief.

But notwithstanding that in very numerous examples the deleterious quality of water, which has been tainted by the tubes through which it has been conducted, or the cistern in which it has been kept, is sufficiently obvious, it is allowed that the great majority of those who use them receive no injury so sensible and well marked as to be referred with certainty to the poison of lead as its specific cause. This apparent salubrity is ascribed to the great slowness of its operation, and the very minute quantities of the metal which are taken up; so that in most cases, it rather co-operates with other morbific causes than produces any distinct and peculiar disease, and is to be esteemed a depressing and sedative power, which is in constant action, but of which it is not very easy justly to appreciate the effects.

Such are the sentiments of the writer on the particular object of these Researches. They are illustrated by a variety of cases, the greater part of them original. One we are pleased to see sanctioned by the name and the authority of the venerable Sir George Baker, whose labours in this department of medical science are so much esteemed.

The more common and general affections which are attributed to water contaminated by lead, are pains of the stomach; these are often referred to the sternum, and very commonly they seem fixed between the shoulder-blades; in females the abdomen is apt to swell, and it becomes permanently distended, as in tympanitis; the digestive powers are destroyed; there is a general laxity of all the muscular fibres; the body becomes emaciated; the heart is affected with irregular palpitations, which are quite distinct from the palpitation excited by organic disease; the respiration is contracted and often asthmatic; the voice feeble; the complexion sallow and cadaverous. These subjects are rarely feverish; their pulse is commonly slow and feeble, and if any fever accompanies their disorders, it is low and obscure. Saturnine colic and subsequent palsy have been observed, but they must be deemed rare occurrences.

All the cases related do not appear to us of equal weight, or equally adapted to prove the point intended to be established. But it is at the same time fair to observe, that in one or two instances, the hypothesis is proposed rather as a reasonable conjecture than advanced as an established truth. We select the following cases in which the symptoms were somewhat uncommon.

'Cases VII. and VIII. In the spring of the same year, (1801) two of the children of this family, the elder about seven, the younger five years old, were attacked about the same time with a disorder in the respiration, exactly similar in each. The elder happened to be removed very soon to another house, and the disease quickly disappeared. But it continued to affect the other several months. The respiration was performed with a croaking sound, like a slight degree of the croup, and as if the passage of the air through the glottis was obstructed. At times the action of the heart appeared to be very irregular; but from so young a subject, a distinct account of his feelings could not be expected. The countenance was pale, and the health and strength a good deal impaired. Repeated emetics were administered, and many medicines tried, but without giving any effectual relief. At length he removed with his father to the west of England, where the disorder wore off, without the aid of medicine, in no great length of time. But though he has been without complaint for more than a twelvemonth, his countenance did not acquire the appearance of health till the close of 1802.

'It is very observable, that this child, during the course of the disease I have described, was also afflicted with ophthalmia in each eye. The inflammation was of that indolent species which would have been termed scrofulous. This resisted likewise all the usual

applications, but it disappeared with his other complaints, and has not recurred.'

That lead may be dissolved in common water, but in such a form of combination as not to be discoverable by the usual chemical tests, Dr. Lambe has demonstrated; for he procured a globule of lead from water, on which these tests had been tried: that water so impregnated may be the source of saturnine diseases, and of some of those anomalous disorders which affect weakly people, is certainly very probable from some of the cases which he has adduced. But we cannot but consider, that when the mind has laboured hard or long in the investigation of any subject, it perhaps is not in the nature of things but that it should receive some bias towards its own favourite system. Thus the purity of truth is corrupted by preconceived opinions, facts are twisted into a constrained agreement with these opinions, vague resemblances are enlisted as decisive arguments, and a system is built up corresponding chiefly with the prejudices or the fancy of the author. We do not say that this is the case with Dr. Lambe's hypothesis, which is supported by very decisive chemical analyses, and by some striking and probable instances. We wish however to warn this learned physician, against pushing his favourite hypothesis too far. In some of his instances he has certainly done this, to the disadvantage of his book. His system in itself is of sufficient importance to interest every philosophical enquirer; he has supported it ably, and we would recommend him to mature it, by patient and persevering industry, rather than by any forced constructions, to attempt to break into the secrets of nature, with violence and precipitation.

*(To be continued.)*

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ART. XI.—*Elements of Self-Knowledge, intended to lead Youth to an early Acquaintance with the Nature of Man by an Anatomical Sketch of the Human Frame, a concise View of the Mental Faculties, and an Enquiry into the Genuine Nature of the Passions. Compiled, arranged, and partly written by R. C. Dallas, Esq. Second Edition. Octavo. pp.* 368. Crosby. 1806.

MR. DALLAS, the compiler, arranger, and author of this volume, is a very terrible personage. Our unfortunate friends, the British Critics, have fallen under his displeasure, and they are exhorted or commanded to discharge from their

service the impudent writer who has ventured with profane hand to arraign the chastity of this jumble of the sciences. We verily tremble with apprehension as we approach the den of the lion, bestrewed with the spoils of our brethren, and know not whether we can assume courage to enter into its recesses, though tempted by the promised beauties of the structure. But we must leave our fellow-labourers in the divine art of criticism to defend their own errors, if they have committed any, and proceed ourselves to the task of investigation, dangerous as it may be.

This work, then, consists of three parts, of which the first regards the anatomy of the human body; the second contains a view of the mental faculties; and the third, an enquiry into the passions and their deviations, as Mr. Dallas calls them. The object of the publication is to give women, children, and other ignorant people, some knowledge of *themselves*, and we are therefore entitled to demand of it to be concise, perspicuous, accurate, and delicate. If it turns out to have these properties, we promise Mr. Dallas to commend his performance, even if nobody else should have that goodness.

At the beginning, Mr. Dallas, quoting a celebrated author, defines man to be an animal endowed with reason; though a little further on he seems to be of opinion, that our species is sufficiently distinguished from the brutes by the passion of love, of which the latter know nothing. We are far from questioning the ingenuity or truth of this, or indeed of any of Mr. Dallas's remarks; we are duly sensible of the danger of that procedure. But we can assure that gentleman that his observation is not original, for we were favoured many years ago with the perusal of a work on the nature of the human mind, of which the introductory sentence was, 'man is superior to the other beasts inasmuch as he loveth woman.' It is clear that Mr. Dallas has been very uncandid in this instance, in not referring to his authority.

Having, at length, fairly settled what a man is, with nearly the same success as the Grecian philosopher, who defined him to be a two-legged unfeathered animal, and had a plucked hen sent him for his pains, with a request to know if that was a man; we next come to the corporeal frame, which we are informed is 'a collection of vessels disposed to form certain parts of different figures for different uses.' We dare not start any exceptions to this as a definition, though really we almost had imagined that some allusion was meant to the water-pipes of the New River Company, which we erroneously thought at first sight to be a collection of vessels (i. e. pipes, as Mr. Dallas also understands by the word)

so disposed as to form certain parts of different figures, (as great and small pipes in all shapes and combinations,) for different uses (as kitchen cisterns, water-closets, &c.) We confess, we are no great anatomists, but did not know before that *all* the body consisted of vessels: we must treasure the remark; we may not meet it again. Muscular fibres and nerves are accordingly stated as *wholly* consisting of minute blood-vessels.

Mr. Dallas is very successful in giving a view of the causes of the various parts of our frame. From this he proceeds to the brain, to which he only allows two membranes, though three are usually enumerated. We really forgot our critical gravity for a moment, at Mr. Dallas's whimsical account of the origin of the names of these coverings, one of which, the pia mater, he says is so called, because it folds the brain as a good mother folds her child: the other, the dura mater, we presume, is a kind of a step-mother, no better than she should be, and the cause of great vexation to our unfortunate sensoriums. The anatomy of the organs of sense is afterwards explained, neither very luminously nor always accurately, but probably sufficiently so for general readers: though whatever is learned even by the *veriest* tyro, or person who views the body of man merely as a philosophical curiosity, ought unquestionably to be accurate in the minutest particulars stated. Completeness may sometimes be dispensed with, but accuracy never. Proceeding in his plan, Mr. Dallas describes various parts of the body with laudable propriety, and informs us that new-born children have always milk in their breasts, and that grown men may themselves occasionally give suck when excited to do so by a vehement desire. Thus milk, it seems, is a more common commodity than the vulgar imagine, and Virgil had greater reason than the learned have credited, to talk of milking the he-goats twice in an hour. The subject of the organs of speech is elucidated in a pithy sentence, 'the lungs furnish air out of which the voice is formed; and the mouth, when the voice is formed, serves to publish it abroad,' as the song goes, abroad or at home, or alone in a crowd. However, this publication is not made after the fashion of a newsman's horn, but the sounds are modified into articulation, as is very sensibly explained by Mr. Dallas. A conglomerate gland is here affirmed to be composed of a number of conglobate glands, the use of which is not known, but by some mystery the use of the compound is. Upon the whole, the compendium of anatomy is not without its merits; if it does not rise to the top, it is also far removed from the bottom of the scale of

excellence. It is certainly concise, it is often accurate, it is generally perspicuous, and it is always as chaste as anatomy can be rendered.

In the second division of his work, Mr. Dallas treats of the faculties of the mind, which he anatomises in an effectual manner into seventeen divisions. We have always regarded this method of proceeding as little calculated to explain the nature of the human mind, and the learner commonly retires from the study of the subject with very false notions. By an extension of the same plan, fifty or five hundred faculties might be discovered, and add yet further to the perplexity of the student; the mind is a whole, and can never be justly considered while it is frittered down into numerous and insignificant distinctions. Instead of giving a formidable list of faculties, we should have greatly prefered the plan of commencing by an explanation of the nature of ideas, as excited by external objects; of the power of the mind to recall, to associate and to compare them. After the great progress made by philosophers in the science of the mind, we could have expected something better even in this elementary work, though we are ready to allow that it is more defective than erroneous. As our readers may feel some difficulty in dissecting the mind of man with the expertness of Mr. Dallas, we subjoin a list of the various faculties which he has enumerated.

THE FACULTIES OF THE MIND.

| | | |
|---|---|---|
| Perception | Discernment or intention | Will |
| Attention | The power of abstracting | Design |
| Retention or Memory | The power of compounding | Foresight |
| Recollection | Reasoning | Liberty |
| Imagination | Judgment | Conscience |
| The power of comparing | Invention | |

In following this plan, Mr. Dallas has been careful not to adopt any of the principles of the new schools, and has adhered with pertinacious fidelity to the practice of his ancestors. This part of the work before us, concludes with a very distinct view of the arguments which tend to prove the immortality of the soul, as far as that can be done by natural religion.

In his last division, Mr. Dallas proceeds to the consideration of the passions. He adopts the theory that all these affections are in themselves good and useful, and that there are no bad passions but what can be fairly referred to the excess of good ones. Thus revenge and rage are the excess of anger, envy, of ambition, and despair, of sorrow. All bad

dispositions of the mind therefore are called deviations from the good, according to this writer. His account of the passions is upon the whole very respectable, though we do not profess to subscribe to every article of Mr. Dallas's creed. Under the head of revenge, some dark hints are thrown out respecting the nature and origin of evil, and it is gravely asserted, that 'however mysterious the cause, it is evident that human nature has received a hurt;' for which the best reason assigned is, that we may lay it down as a rule, that whatever is not lovely is not natural: in this argument the *petitio principii* is too plain to require to be pointed out. It is certainly very good ladies' doctrine however, as these fair companions of men have always adored the lovely.

Mr. Dallas is very happy in his definitions and illustrations of the various passions, which he distinguishes from each other with minute care; as for example, moroseness we learn, is a habit of being angry, less active than its brother sullenness, which 'is apt to growl a little more.' 'Futile curiosity,' says our author, 'is a deplorable imbecility of the heart, you shall see gossips *thrusting their noses* into *every* filthy corner to see what is lying there, merely for the pleasure of imparting the important discovery to a neighbour gossip.'

We cannot dwell on every branch of Mr. Dallas's arrangement. We therefore proceed to a subject on which he is very copious, the delightful topic of love. Be it known then to all whom it may concern, more especially to dying swains and tender-hearted damsels, now melting under the quick approaches of spring, that this love is 'that noble, genial, and warm affection of the mind, excited by amiable objects, that while it exalts the soul, communicates inexpressible delight to *every part* of the human frame.' This definition cannot fail to prove of the greatest utility to all those distressed personages who know not the certain marks of the tender passion, but who hereafter will be sure to have it always at their finger ends. With regard to sudden *falling in love,* Mr. Dallas will not allow of the existence of that folly, or at least pronounces a disposition to it to be allied to madness, and forthwith proceeds to tell a story, which seems however to have little tendency to prove his positions. A lady, it seems, was captivated by the appearance of a comedian in the character of Felix in the Wonder, and sent her confidante in the disguise of a middle-aged ordinary woman, to enquire if he was single, unengaged, and not in love. Having answered these questions in a satisfactory manner, she walked off, and he concluded some lady had fallen in love with him. However he heard no more of the

affair, and the mystery was unexplained till one night he descried the person of the inquirer at a place of public amusement in a party of ladies, and, fortified by impudence and curiosity, he addressed her: 'You must certainly allow, madam, that I have a right to put one question at least to you, and to expect a sincere reply.'—'Certainly.'—'Pray then what was the motive of the questions you put to me, since I was never more to hear from you?' Her answer was, 'A beautiful young woman of large fortune, whose time had been chiefly spent in the country, was at the theatre when you performed Don Felix; she was enraptured, fell in love with you, and directed me to put those questions. While she was contriving the means of forming an acquaintance with you, the bills announced your appearance in the character of Scrub. She saw you, and was cured of her passion: she could have united herself to a Felix, but not to a Scrub.'

Mr. Dallas next proceeds to give what he styles the golden rules of love, which he holds in no moderate estimation, and earnestly recommends to be got by heart and quoted both by married and single. We have had the pleasure to read these regulations, may perhaps have the additional satisfaction of copying one or two of them, but really cannot think of getting them by heart. We hope Mr. Dallas will not take this neglect amiss of our venerable years and cool blood, though we dread the fate of our brethren, and write with a fear and trembling, which is only alleviated by the consideration that Mr. Dallas has designed his maxims for the perusal chiefly of the fairer and weaker sex. After telling us that the virtues are necessary to love, Mr. Dallas declares that general kindness is the avenue to that passion, and that there the barrier ought to be kept. Whether this is a physical or a moral barrier, we do not learn, but it is probably provided with a bell, as we are told, that 'the man who offers unusual kindness *rings for further admission*.' The great minuteness of Mr. Dallas's information, and the depth to which he penetrated into the arcana of the Cyprian goddess, is truly edifying. 'The emotion,' says this gentleman, 'that is excited by certain intelligible movements of the eye, is not love. Yet the eye speaks its most harmonious periods.' 'A kiss,' continues he, a little further on, 'is the link of union between mental affection and animal sense; it is brittle at first, and needs the aid of a solemn engagement to secure the chain entire.' Ye fair ones of the land! ye sister lilies, who neither toil nor spin! if ye receive hereafter any brittle kisses, remember Mr. Dallas, proceed to a smith without delay, who may temper your chain.

Here then we must terminate our analysis of this performance, and end as we began, with love. This passion appears to be a great favourite of Mr. Dallas, and has received a considerable portion of his attention. We were sometimes tempted to think that he must have had the good fortune to have overheard the instructions of some aged and experienced duenna, to her blooming and ignorant charge. But when Mr. Dallas attempts to palm all that ingenious information upon the credulous public as his own, it is what we cannot pretend to believe, and do not require of our readers. We rather suspect that in the days of his youth, being well washed and shaved close, he has been furbished up for a strong farmer's daughter, and nefariously introduced into some hapless boarding school, to spy the nakedness of the land. But this being no better than a guess on our part we do not demand for it more credibility than it deserves. Yet certainly Mr. Dallas knows women to the bottom, and may fairly rival all his predecessors in that line, if we except Solomon and Dr. Alexander.

The reader may naturally perceive from our remarks, that this little work contains the quintessence of ponderous volumes, is a sort of epitome of science, and professes to instruct the young without the fatigue of profound study, or the occupation of unreasonable time. And there are few of the youth, more especially of the female sex, who may not derive some advantage from the perusal of the work. It is a bad book, it is said, from which something good may not be extracted by the patience of the reader, and this we are far from pronouncing to be a bad book; in every point, indeed, it is not accurate, and in many points it is not complete. But it condenses a great deal of information in a moderate bulk, and for a reasonable price, and where ever it is correct, it may easily be understood with a moderate effort. Upon the whole, we do not wonder that it should have run to a second edition, and with a little clipping and paring, its success would be still greater and more permanent. It treats of those sciences where improvement is most difficult, and progress least rapid, and may therefore linger a greater time on the shelf of the reader than more profound and able works on more changeable subjects. We bid you then farewell, a long farewell, Mr. Dallas, we crave your mercy, and assure you that your dreadful threats to our brethren, the British Critics, have discomposed us very grievously, and really prevented us from using the pruning-hook with that frequency which the nature of the case demanded.

ART. XII.—*Philosophical Transactions of the Royal Society of London, for* 1805. *Part II.* 4*to.* 10*s.* 6*d.* Nicol. 1805.

ART. 10. Concerning the Differences in the Magnetic Needle, on board the Investigator, arising from an Alteration in the Ship's Head. By Matthew Flinders, Esq. Commander of his Majesty's Ship the Investigator. In a Letter to the Right Hon. Sir Joseph Banks.—Near the coast of New Holland, the author of this paper observed a variation in the magnetic needle when the ship's head was either easterly or westerly; the variation was easterly when the ship's head was towards the west, and westerly, when the ship's head was towards the opposite point: the ship's head being either north or south, no variation was observed. This fact is rather curious and valuable. We perceive no reason for it. Magnetism indeed is very imperfectly understood; we can do nothing more than register, that is, map the variations of the magnetic needle; it seems to follow no simple laws. Captain Flinders, however, proposes, but with diffidence, a theory: he supposes that near the centre of the ship, there is a central or focal point endowed with the same polarity as the hemisphere in which the ship is: which focal point, therefore, in the southern hemisphere, attracts the south pole of the magnetic needle: the immediate consequences of this would be, certainly, the phenomenon observed by Captain Flinders, but we do not therefore pronounce his explanation to be a just one. Before such judgment can be pronounced, many and various observations must be made in different regions of the globe.

Art. 16. On the Direction and Velocity of the Motion of the Sun, and Solar System. By William Herschell, LL.D. F. R. S.—The first business of astronomy is accurately to observe and to record phenomena: the next, and not the least difficult, is to explain, or to assign the causes of such phenomena. The proper motion of the fixed stars is certainly a very remarkable phenomenon, it has long engaged the attention of astronomers, and in 1783, Dr. Herschell endeavoured to deduce from it, a motion of the sun and of the solar system towards λ Herculis. This argument is pushed farther in this paper: and it is proposed to assign the direction of the solar motion; the velocity of the solar system is postponed for future discussion.

In the outset of the present paper, the learned author recapitulates many of the arguments that seem to establish the existence of the solar motion. Some of these arguments are founded on theoretical considerations, which perhaps do not carry much weight; if by an impulse the sun's rotatory

motion was caused, the same impulse must cause a translation of his center: but then this hypothesis of the cause of the sun's rotation by impulse, is a mere hypothesis resting on no other ground than that of slight probability, and the hypothesis is still weaker with respect to the motion of those stars that change their magnitudes periodically; for we must first suppose that these changes arise from their rotatory motion, and secondly that their rotatory motion is a sign or symptom of their motion of translation.

But recourse is had to considerations of greater weight than theoretical considerations. If a star appears to have a motion, such motion may either be a parallactic motion, that is, caused by the motion of the solar system, or a real motion, or its motion may be compounded of a real and of a parallactic motion, in which case it will be represented by the diagonal of a parallelogram, of which the two sides are the above mentioned motions. But how shall we distinguish parallactic motions from real motions? Dr. Herschell says by their directions; for if a real solar motion exists, all parallactic motions will tend to a point in opposition to the direction of that motion; whereas all real motions will be indiscriminately scattered in space.

'With these distinctions in view, (says, Dr. H.) we may examine the proper motions of the principal stars; for these, if the sun is not at rest, must either be entirely parallactic, or at least composed of real and parallactic motions; in the latter case they will fall under the denomination of one of the three motions we have defined, namely, *sa*, the apparent motion of the star.

'In consequence of this principle, I have delineated the meeting of the arches arising from a calculation of the 36 stars in Dr. Maskelyne's catalogue, on a celestial globe, and, as all great circles of a sphere intersect each other in two opposite points, it will be necessary to distinguish them both; for if the sun moves to one of them, it may be called the apex of its motion, and as the stars will then have a parallactic motion to the opposite one, the appellation of a parallactic center may very properly be given to it. The latter falling into the southern hemisphere, among constellations not visible to us, I shall only mention their opposite intersections, and of these I find no less than ten that are made by stars of the first magnitude, in a very limited part of the heavens, about the constellation of Hercules. Upon all the remaining surface of the same globe, there is not the least appearance of any other than a promiscuous situation of intersections; and of these only a single one is made by arches of principal stars.'

The author then gives a short table of the ten intersecting points made by the brightest stars, which strongly indicates the parallactic effect which he is desirous of ascertaining: the proper motions of other stars are, however, examined, and the

argument for the parallactic motion strengthened. The object of the learned astronomer is to establish the reasonableness of the hypothesis of a solar motion, by making such solar motion explain in a great degree the observed proper motions of stars; that is, by resolving such proper motions either into mere parallactic ones, or into motions compounded of parallactic and very small proper motions.

The next object of Dr. H. is to establish the direction of the solar motion: he takes two stars, Sirius and Arcturus, and from their proper motions in right ascension and north polar distance he calculates the arches in which such proper motions may be supposed to take place; these arches continued, meet in a point, to be called their parallactic center; the opposite point to this, is the required apex of the solar motion.

Having found out the apex, he takes the velocity of the sun to be such, that to a person situated at a star 90 degrees distant from the apex of the solar motion, and at a distance from the sun equal 1, the sun shall appear annually to describe an arch $= 2'',84825$: from such an hypothesis, and by the aid of a formula, the parallactic motions of Arcturus and Sirius are calculated, and these are found to agree with the proper motions established by observation.

Are all proper motions then parallactic, and is the point, the apex of the solar motion, really that towards which the sun and his system is moving? Were this the case, then taking a third star, finding the arch in which it moves, and its intersection with the curve of the proper motion of one of the preceding stars, such intersection ought to give the same solar apex as has been already determined. But if a third star be taken, and the intersection determined, the apex of solar motion is not the same, and consequently the motion of this third star is not parallactic solely, but is compounded of a real and of a parallactic motion. But if this third star (Capella) have a proper motion, why should not Sirius and Arcturus? And if they have, is not the former determination of the apex of solar motion erroneous? Dr. H. thus takes notice of this objection:

"This objection is perfectly well founded, and I have given the above calculation on purpose to shew that, when we are in search of an apex for the solar motion, it ought to be so fixed upon as to be equally favourable to every star which is proper for directing our choice. Hence a problem will arise, in our present case, how, to find a point whose situation among three given apices shall be so that, if the sun's motion be directed towards it, there may be taken away the greatest quantity of proper motion possible from the given three stars. The intricacy of the problem is greater than at first it may appear, because by a change of the distance of the apex from any one of the stars, its parallactic motion, which is as the sine of

that distance, will be affected: so that it is not the mere alteration of the angle of direction, which is concerned. However, it will not be necessary to enter into a solution of the problem; for it must be very evident that a much more complex one would immediately succeed it, since three stars would certainly not be sufficient to direct us in our present endeavour to find the best situation of an apex for the solar motion; I shall therefore now leave these stars, and the apices pointed out by them, in order to proceed to a more general view of the subject.'

The remaining part of the paper is employed in approximating to a point the apex of the solar motion, which shall be so situated as to give to the proper motions of the fixed stars the least quantity possible. We have thus, somewhat in detail, and fully, stated the arguments and investigation of the ingenious astronomer, rather from respect to his fame and talents than from conviction either of the accuracy or utility of his inquiries. The first part of his paper gave us reason to hope, that the direction of the solar motion was about to be established; but in the conclusion of the paper, the point towards which the motion tends, is only approximately and by conjecture assigned, and stars retain their proper motions. Yet this indetermination has not arisen from any philosophic horror of hypotheses, from any scrupulous observance of the rules of just induction: the velocity of the sun is assumed; and, what must cause surprize, different distances are assigned to fixed stars. Arcturus is at the distance 1, Sirius at the distance 1,6809. Is not this assumption completely arbitrary? Indeed, after mature consideration, the positions and assertions of the author seem to rest on no foundation.

Art. 19. Observations on the singular Figure of the Planet Saturn. By William Herschell, LL.D. F. R. S. p. 272.— The indefatigable author of this paper has for many years contributed largely to the volumes of the Royal Society. Of late years, he has manifested a proneness to conjecture, theory, and hypothesis. In our opinion, that portion of his fame, which is destined to float down the stream of time will not be derived from his conjectural researches. We rejoice, therefore, to find him, in the memoir before us, restored to his ancient and peculiar province, recording observations and making occasional inferences from them. The result of the observations now recorded, must surprize the scientific world: we say the scientific world, because, to the generality of the world, the ring, the satellites, and the belts of Saturn, are much more an object of surprize and curiosity, than any deviation of the form of the planet from a sphere or ellipsoid. A deviation from a spheroidical form,

appears to result from Dr. H.'s observations, and is the subject of the present philosophic communication.

The equatorial diameter of Saturn, according to the present and all preceding observations, is greater than the polar: this is conformable to theory; but the equatorial diameter is not the greatest diameter: the greatest diameter is that which is drawn from latitude 45°. At this latitude, the curvature is greater than either at the poles or at the equator. Such at least is Dr. Herschell's account. Let us attend to his own words:

'The figure of the planet is certainly not spheroidical, like that of Mars and Jupiter: the curvature is less on the equator, and on the poles, than at the latitude of about 45 degrees. The equatorial diameter is however considerably greater than the polar.

'In order to have the testimony of all my instruments on the subject of the structure of the planet Saturn, I had prepared the 40-feet reflector for observing it in the meridian. I used a magnifying power of 360, and saw its form exactly as I had seen it in the 10 and 20-feet instruments. The planet is flattened at the poles, but the spheroid that would arise from this flattening is modified by some other cause, which I suppose to be the attraction of the ring. It resembles a parallelogram, one side whereof is the equatorial, the other the polar diameter, with the four corners rounded off, so as to leave both the equatorial and polar regions flatter than they would be in a regular spheroidical figure.

'The planet Jupiter being by this time got up to a considerable altitude, I viewed it alternately with Saturn, in the 10-feet reflector, with a power of 500. The outlines of the figure of Saturn are as described in the observation of the 40-feet telescope; but those of Jupiter are such as to give a greater curvature both to the polar and equatorial regions than takes place at the poles or equator of Saturn, which are comparatively much flatter.'

The small table in which Dr. H. has registered his observations is as follows, in proportional parts:

| | |
|---|---|
| The diameter of the greatest curvature - | 36 |
| The equatorial diameter - - - | 35 |
| The polar diameter - - - - | 32 |
| Latitude of the longest diameter - - | 43° 20′ |

The learned author observes, that the contents of his paper will lead to some intricate researches by which the quantity of matter in the ring, and its solidity, may in some degree be ascertained.

The researches must be intricate no doubt, in a question so extremely complicated. But at present, we indulge no expectation of *soon* seeing this phenomenon explained by the laws of physical astronomy. Without entering into a detailed examination, from arguments that obviously suggest themselves, this phenomenon of Saturn's figure seems ano-

malous. If the matter of the ring attracts the matter in Saturn, ought not the parts in the same plane with the ring to be attracted from Saturn's center? We put the question with diffidence. There can be no mistake surely in Dr. Herschell's experiments, for they were frequently repeated and with different telescopes. Indeed, his character for accuracy of observation ought to guarantee him from such a suspicion. On such a subject, indeed, when calculations, laborious and intricate in the highest degree, will be founded on these new observations, inaccuracy would be unpardonable. So many curious appearances have been accounted for by the powers of analysis, in physical astronomy, that we dare not talk of despairing of the solution of this curious phenomenon. At present however, surprise is with us the predominant feeling, not unmixed with some trifling and obtrusive inquietudes concerning the justness and regularity of the laws of material attraction.

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Art. XIII.—*The Life of Thomas Dermody, interspersed with Pieces of Original Poetry, many exhibiting unexampled Prematurity of genuine Poetical Talent; and containing a Series of Correspondence with several eminent Characters. By James Grant Raymond. 2 Vols. 8vo.* 16s. Millar. 1806.

BIOGRAPHICAL memoirs of literary men have of late years been presented to (we had almost said obtruded on) the public in no inconsiderable profusion, in a great variety of style and manner, from the dignity of moral and philosophic instruction, to the insipidity of colloquial garrulity; and in as great a variety of exterior attraction, from the splendid quarto to humble twelves.

The general tenor of a studious life may be expected to exclude all striking and uncommon occurrences: these works are therefore found to partake in no small degree of a prevailing monotonous character, but little calculated to arrest the attention by variety of incident, or to interest the passions by detailing 'enterprizes of great pith and moment.'

Men who have distinguished themselves by their mental acquirements, and who have attained to great celebrity in the paths of science and literature, may be supposed to afford useful examples, both with respect to their habits of application, and their mode and course of studies.—When we are instructed by a display of profound and accurate knowledge, and delighted by an appropriate and graceful style, our curiosity is naturally excited to inquire, by what degrees of exertion these excellencies were attained, what portion of them the possessor might owe to the bounty of nature,

and how much the natural powers might have been expanded and improved by a judicious application to the labours of others. In this respect the task of the biographer of literary men becomes highly interesting, and a lucid illustration of the steps that have led to excellence, may stimulate and assist the advancing votaries of science.

Instruction of a very different, and even of a more useful nature, may often be drawn from just and minute exhibitions of conduct; for though a great master in biography hath observed that 'it is no wonder that men will not take advice, since they will not even take warning,' yet we may reasonably hope that works presenting both advice and warning cannot be wholly without good effect.

To mark the aberrations of great and resplendent genius, and from them to impress the necessity of moral and religious discipline,—to erect beacons upon those rocks, on which the richest endowments of nature have been frequently and fatally wrecked,—to point out those sands that have so often immerged in premature and irretrievable misery, talents that gave promise of extensive utility and lasting fame, must be an employment worthy of the best head, and the best heart, and well entitled to public approbation and public gratitude. On this principle, the author of the Life of Dermody demands our thanks. The work he has given us can boast little dignity or variety of incident, it details no laborious and persevering course of study, it attempts not to unravel the progress of scientific improvement, or to trace out the advancing steps of the critic, the historian, or the legislator: but it calls the attention to a most astonishing and interesting phenomenon in the history of early genius; it presents to our notice a highly gifted but unhappy youth, the dupe of vulgar profligacy and the victim of intemperance; it awakens our sympathy by a display of fervid imagination, correct taste, and versatility of talent, conquering obstacles apparently insurmountable, and starting almost suddenly into an early maturity; but sinking under the baneful influence of an unstable disposition and the degrading indulgence of low company, and falling an untimely sacrifice to the early impressions of bad example, the eccentricities of an aspiring genius, and an unrestrained propensity to ruinous dissipation.

Thomas Dermody was born on the 17th of January, 1775, at Ennis in the county of Clare, and so early as his ninth year was placed in the situation of Latin and Greek teacher in his father's school.' 'Vigorous and enlightened as the mind of Dermody was at this period, he could not guard against the influence of early bad example, and fatally, as it proved, accustomed himself to mix with the vulgar and dissipated cha-

racters with whom his father's unhappy propensity,(to drinking,) led him to associate.' At ten years of age this wonderful boy had written a considerable quantity of genuine poetry: as a specimen of these early productions, we shall give the last stanza of a monody written in his *tenth* year, (1785,) by this juvenile favourite of the Muses, on the death of his brother.

'Yet cease to weep, ye swains; for if no cloud
Of thwarting influence mar my keener sight,
I marked a stranger star, serenely bright,
Burst from the dim inclosure of a shroud.
'Twas Corydon! a radiant circlet bound
His brow of meekness; and the silver sound,
Shook from his lyre of gratulations loud,
Smoothed the unruffled raven plume of night.

'Thus chanted the rude youth his past'ral strain,
While the cold earth his playmate's bosom press'd.
And now the sun, slow westing to the main,
Panted to give his wearied coursers rest;
The azure curtains took a crimson stain,
And Thetis shone in golden garments drest.
The shepherd minstrel bent his homeward way,
And brushed the dew drops from the glittering spray.'

On the death of his brother, without intimating his purpose to his father or any of his associates, Dermody, with only two shillings in his pocket and a single change of linen, left his home, and after some few adventures, writing a poem within the dilapidated walls of a desolated monastery, bestowing his two shillings on an unfortunate widow, and passing over a distance of one hundred and forty English miles, he arrived at Dublin, where for a few days he wandered through the streets indulging his curiosity, till the scanty supplies afforded by the sale of his second shirt were exhausted; and when reduced to the utmost distress, this pennyless child of Apollo found his first patron in the inhabitant of a cellar, the keeper of an obscure book-stall, who observing a forlorn youth, earnestly poring over a Greek author, was induced to question him, and finding that he understood the language, received him into his family and constituted him *tutor to his son!* Soon growing disgusted with his situation, he next appeared as shopboy to a second-hand bookseller, in somewhat easier circumstances, and soon after his Greek learning again befriended him by attracting the notice of the humane Dr. Houlton.

'Happening one day to notice a little country, looking boy, meanly habited and evidently not more than ten years old, standing at an humble book shop, and reading Longinus in the original Greek

text, I asked him home to dine with me:—whatever subject was started I found him intelligent, he conversed in such nervous language, and with such pertinency of remark, that I could not but contemplate him as an infant philosopher, or as a little being composed entirely of mind.'

He accepted the Doctor's generous offer of an asylum in his house, and submitted to his inspection a bundle of papers containing his poetical works, translations from Virgil and Horace, and original sonnets:

'It is impossible to describe the pleasure I received when I began to peruse his sonnets; in which his mind was unshackled, and his natural genius at full liberty to take its youthful flights into the regions of poesy. A justness of expression and sentiment, an appropriate imagery, an ease and sweetness of versification, together with the strictest accuracy of rhymes, pervaded the whole of the productions that were the offspring of his own brain. The following is a copy I took of one of the sonnets. A lady to her linnet.

THE SENSITIVE LINNET.

'My fond social linnet, to thee
What dear winning charms did belong!
On my hand thou would'st carol with glee,
On my bosom attend to my song.
Sweet bird, in return for my strain,
Thou warbled'st thy own o'er again.

'Love, jealous a bird should thus share
My affections, shot speedy his dart:
To my swain now I sung ev'ry air;
The linnet soon took it to heart.
Sweet bird, in how plaintive a strain
Thou warbled'st thy own jealous pain.

'But faithless my lover I found;
And in vain to forget him I tried:
The linnet perceiv'd my heart's wound;
He sicken'd, he droop'd, and he died.
Sweet bird, why to death yield the strain?
Thy song would have lighten'd my pain.

'Dear linnet I'll pillow thy head;
In down will I coffin thy breast;
And when thy sad mistress is dead,
Together in peace we will rest.
Sweet bird, how ill-fated our strain!
We shall warble, alas! ne'er again.'

Dermody's restless disposition and impatience even of the mildest controul drove him from under the Doctor's benevolent protection, after about ten weeks' residence in his house. The Doctor did not suffer him to depart without good advice, and a liberal donation; this his improvidence soon wasted, and af-

ter suffering the severest distress, he had recourse to a scene painter belonging to the Dublin Theatre, whom he had seen at the Doctor's house, and here we find him carrying the poor painter's breakfast to the theatre and warming the size pots. Whilst in this employment he produced a satirical poem, which being read in the Green Room by Mr. Cherry, induced the performers to visit the painter's apartment, to gratify their curiosity by a sight of the author.

'Infantine in appearance, and clad in the very garb of wretchedness; with a meagre, half-starved, but intelligent countenance, a coat much too large for him, and his shoulders and arms seen naked through it; without waistcoat, shirt, or stockings; with a pair of breeches made for a full grown person, soiled and ragged, reaching to his ankles; his uncovered toes thrust through a pair of old slippers without heels, almost of the magnitude of Kamtskatka snow shoes, his hair clotted with glue, and his face and almost naked body smeared and disfigured with paint of different colours; thus in amazement stood before them, with a pot of size in one hand, and a hair-brush in the other, the translator of Horace, Virgil, and Anacreon.'

This interview produced the poet a warm and steady friend in Mr. Owenson, and the author seizes this opportunity, with perhaps an excusable partiality, to pay a 'tribute of praise to the members of a profession too frequently injured by prejudice and insulted by ignorance.'

That the performers upon the English stage are frequently injured by prejudice or insulted by ignorance, we cannot easily believe; that the profession offers to our approbation and applause some most praiseworthy instances of decorum, benevolence, and virtue, we with pleasure allow; and those who preserve their honour and character unsullied in that sea of danger, have certainly little cause to complain of the reception they experience in the most respectable circles of society: but it might be no injury to the best interests of either social or domestic life, if the conduct of those members of this profession who disregard the most sacred ties of both, were marked by a disapprobation of the public much more decided than what they now receive. We most sincerely wish we could give our unqualified assent to Mr. Raymond's eulogium on the stage: he describes what it *might* be; we deplore what it *is*. Few, very few, accurate observers of public manners will, we believe, even in this age of *candour and liberality*, allow this profession, in its present state, to be 'equally useful to the *morality* and the glory of a nation.'

Should this work reach a second edition, we hope the author will, for his own credit, not provoke a comment by permitting the sarcastic remarks on Dr. Johnson to occupy any part of the pages of a work, the general tendency of which is laudably employed not to blazon the casual errors and la-

mented weakness of the illustrious dead; but to spread the mantle of compassion over the foibles and imperfections of genius, and which are sufficiently perceptible in every part of human nature.—But to return: the zealous benevolence of Mr. Owenson introduced the youthful poet to a numerous and most respectable circle of friends, and would no doubt have ultimately placed him in a situation of affluence and comfort, had not the kindness of his patron been continually counteracted by his indiscretions. Under the protection and tuition of Dr. Young and Mr. Austin he would have been prepared for and placed at college; but his misconduct lost him in succession the exertions of these friends; 'for when he was thus hourly courted by the great, he would relinquish their invitations, and give a preference to the society of despicable and vicious characters.' He was then compelled to procure a scanty and precarious supply of the common necessaries of life, by commencing diurnal writer in a newspaper. Another opportunity of retrieving all his former errors soon after presented itself in the patronage and protection of the Countess dowager of Moira: 'by the desire and at the expence of her ladyship he was furnished with suitable necessaries, and placed under the care of the learned and reverend Mr. Boyd; in this situation he remained about two years, and his acquirements were as conspicuous and extraordinary as his genius and eccentricities; but while his talents placed him on an eminence among the great and learned, his corrupted qualities sunk him to the low but sociable frequenter of a country ale-house.' During this time Lady Moira honoured him with her correspondence, some interesting extracts from which, together with various other specimens of the poet's early ability, terminate the first volume; and 'which at once proved how lamentable was his folly, how grateful and industrious his muse, how splendid his genius, and how great his knowledge of human nature. Those who can appreciate with candour the faculties of the mind, and contemplate with sensibility the misfortunes of life, will value these fragments as literary wonders, and memorials of premature greatness.'

The infatuation that impelled Dermody to defeat all the benevolent intentions of Lady Moira, continued, on his return to Dublin, to counteract the effects of a patronage highly honourable to the character of the Irish metropolis. We find him not deserted by his warm friends, Mr. Owenson and Mr. White, and successively assisted and protected by numerous distinguished patrons, whose friendly notice, but for his own negligence and misconduct, must have placed him in a situation of ease and independence. 'While he ex-

perienced the generosity of a Charlemont, a Flood, a Grattan, and a Percy, he was flattered with the applause of a Preston, a Walker, a Stirling, and a Tighe.' The generosity and friendship of the late Chief-Justice Kilwarden, then Attorney-general for Ireland, and of the present Honourable Baron Smith, were unable to rescue him from the degrading influence of his inveterate habits; he passed upwards of two years in alternate successions of short intervals of hope and comfort under the auspices of a patron, and much longer periods of misery and extreme want, during which he appeared as a paragraphist, and occasional contributor to the periodical publications; a solicitor of subscriptions to a volume of his poems now first published, and at last 'sinking the elevated spirit of the poet in the meaner importunities of distress.' He also sought relief in the too general retreat of literary misery and disappointment, political disaffection; and published a pamphlet and poem avowing and defending revolutionary principles. This rash effort of folly and despair, though it displayed many marks of genius, totally disappointed the hopes of the starving politician, and

'He calmly abandoned the projects which he had conceived were speedily to raise him to fame and fortune, and returned to the steady course of loyalty in the character of a humble but faithful supporter of his country's honour as a private soldier in the 108th regiment; he was progressively advanced to the ranks of corporal and serjeant; and on the 17th September 1794, in the 19th year of his age, embarked with the regiment for England. On his arrival it was his good fortune to be placed under the immediate notice and protection of that beloved and excellent nobleman the Earl of Moira, who appointed him to a second lieutenancy in the waggon corps.'

He was in almost every considerable action, and received several dangerous wounds. On the reduction of the army, he was put upon the half-pay list, and arrived in London determined to renounce his former follies and begin a new life of glory: at the expence of the Earl of Moira he was placed in the house of Mr. Faulder; but his virtuous resolutions were speedily disregarded or forgotten—and a course of vicious dissipation was speedily followed by the most abject degradation and misery. His generous patron liberated him from prison, and accompanied an admonitory letter with a liberal donation; but neither kindness nor suffering could overcome the force of early propensities, and an alternation of sanguine hope and sorrowful disappointment nearly similar to that he experienced in the Irish capital, now took place in London. After exhausting the generous patience of the Earl of Moira, he was successively protected and assisted by

the author of the work before us; by Mr. Allingham, Sir James Bland Burgess, Mr. Addington (now Lord Sidmouth,) his brother Mr. H. Addington, Mr. Bragge, and the Literary Fund.

That notwithstanding patronage so distinguished, this ill-fated youth should have expired in misery and want, before he had reached his 28th year, is a melancholy confirmation of the important and impressive truth, with which the great biographer of our poets concludes his memoirs of a life nearly similar in its eccentricities and sufferings: 'Those who, in confidence of superior capacities or attainments disregard the common maxims of life, should be reminded, that nothing will supply the want of prudence; and that negligence and irregularity long continued, will make knowledge useless, wit ridiculous, and genius contemptible.'

The correspondence between Dermody and Sir James Bland Burgess affords several interesting specimens of epistolary excellence, and the generous conduct of the worthy Baronet entitles him to the regard and attention of all the friends of genius. We were rejoiced to see the letter from an officer of the Literary Fund (Mr. Yates;) that excellent institution has our most cordial wishes for its prosperity; like virtue, to be admired, it needs but to be seen, and it is the more necessary on all suitable and proper occasions for literary men to notice its silent merits, because a standing order of the society generously and delicately regards the sensibility and feelings of suffering genius, by requiring that no disclosure of its benevolence should be made during the life of the beneficiary; and we perfectly agree with Mr. Yates, that Dermody's intercourse with the Literary Fund 'is illustrative both of the liberality and the caution with which the concerns of the society are administered.'

We were much entertained with the sarcastic and whimsical extracts from Dermody's Battle of the Bards, and shall be rejoiced to find some further effusions of his satiric muse in the promised publication of his poems: no sufficient reason appears to us why Mr. Raymond should not present to the public a complete edition of Dermody's poetical works, rather than confine himself to a selection from his juvenile poems, which would, we conceive, form a pleasing and acceptable companion to the present work.

The manners and fate of Dermody necessarily recall to our recollection the celebrated life of Savage, and Mr. Raymond, in a sufficiently well written and animated character of his unfortunate friend, has noticed the similarity of propensities, and discriminated the varieties of temper and dis-

position that distinguished these equally unhappy votaries of the Muses.

In perusing these volumes we have remarked some redundancies and inaccuracies of expression, and must observe that the interest of the narrative is weakened by the insertion of some humorous and critical pieces, which, though curious in themselves, would have been more appropriately placed at the end of the history.

But if all the dignity of philosophical remark, and energetic accuracy of style, with which the biographer of Savage has elevated his subject, do not appear in the life of Dermody, we can nevertheless recommend it as an entertaining and instructive work, well calculated, by a striking example of misery, to impress the mind of rising genius with the useful knowledge, that no powers of nature can compensate for the want of virtue, and that all the advantages of the most engaging and splendid acquirements, may be lost by a disregard of the established maxims of prudence and moral conduct.

*N. B. In consequence of the illness of the gentleman who is reviewing Good's Lucretius, we are reluctantly obliged to defer the conclusion of that article to our next number.*

# MONTHLY CATALOGUE.

## RELIGION.

ART. 14.—*An Address to Methodists, and to all other honest Christians who conscientiously secede from the Church of England. By the Rev. W. Cockburn, M. A. Fellow of St. John's College, Cambridge, and Christian Advocate in that University. 8vo. pp. 24. 1s. 6d.* Hatchard. 1805.

WHEN we first heard of the institution of the office of a Christian Advocate, whose duty, as we have heretofore explained to our readers, it is, to defend our common faith against all foes, who may endeavour to insult or injure it, we own that we congratulated ourselves not a little, and took great courage at the arrival of so good news. Here, said we, we shall indeed have a chosen champion, who will go out for us clad in seven-fold armour, against Turks, Pagans, and Saracens. 'We may now smoke our pipe securely under our vine, and sleep quietly in our beds. 'No Gallicized philosophists shall any longer puzzle our brains, nor pick our

pockets. Here is one whose duty it is to be our protection, who has a license to take, kill, and destroy; an authorized certificate and diploma to bleed, cauterize, or amputate.

It is possible that some portion of still more private and selfish feelings might intermix themselves with our joy. Perhaps our hearts whispered to us, that our own labours would be materially abridged by this salutary institution. Those sciolists in literature, said we, whose cobweb speculations in theology or philosophy have sufficed sometimes to teize or to perplex even sage reviewers, will now be no more; or if they dare to re-appear from their hiding places, the Christain Advocate will undertake the combat in our stead, he will soon be upon them with his spear and his shield: or on the least favourable supposition, all such as he, in contempt or in clemency, shall please to spare, *we* shall be more competent to encounter, after a few hints and lessons in the art of war from so great a master, and shall not despair of disarming a second-rate antagonist, or even of running him through the body, if occasion should so require, after the best manner of the Christian knights and champions of ancient days, *secundum artem*.

It will be no matter of surprize to hear, that in the luxury of these speculations of our indolence, the thoughts of a reviewer should recur to his common places. Giants and knights-errant, the tales of our infancy and our youth, the exploits of a Hercules and a Theseus, successively rushed into our minds; and were compared in our imaginations, but not preferred before the future promised triumphs of the Christian Advocate. The picture of the Cave of Polypheme was realized to us afresh. The terrors of Ulysses and his companions, their skulking in holes and corners, their miserable fate in the relentless grasp and the bloody jaws of that huge and merciless monster, were, we thought, not more than an apt resemblance of the fears, the flight, the unavailing flight, and death of many an unpitied wretch, who was hereafter to tremble or to fall before the might of this Academical Advocate.

But alas! how vain, how short-lived, how delusive are human expectations! Our triumph, our self-congratulation, our courage is almost all gone. Nay, there is a danger that our fears and our peril shall be even greater than they were before; that our labours, instead of being abridged, may be multiplied; that the Christian Advocate may not silence, but provoke hostilities; that to us his alliance may be, like that of some of the allies of our country, much more a hindrance than a help, a cause of advantage to our foes, and of increased perplexity, trouble, and peril to ourselves.

*One* hope only remains to us; a hope, however, so uncertain, and so ambiguous, that we can hardly distinguish it from fear. It is, that Mr. Cockburn may perhaps possess all the subtlety, as well as strength of a consummate warrior; that he willingly, that he designedly, withholds, suppresses, conceals his power; that he understands the trick and efficacy of stratagem and ambush; that he

suffers the adversary to collect, to harangue, to refit their scattered bands; that he will leave them leisure to lick their wounds in the shade. Meanwhile he himself hides his strength, and

'Calms the terrors of his claws in gold;'

but in due time he shall arouse himself, wake the forest with his roar, indulge no longer in playful skirmish, in the prelude and mockery of war, but leap in among his unsuspecting foes, and soon spread tenfold death and destruction around him.

We derive this our only remaining hope, as well from the *general* contents and complexion of the essay which is before us, as also from some particular passages, in which the ground of it more especially appears—for instance, from the following which occurs in the first page, where Mr. Cockburn affects (*affects*, we, say it must be, or else woe betide all our hopes!) an extraordinary, and *otherwise* utterly unaccountable share of ignorance.

'A few years ago, all the many sects who differed from the church of England, were very commonly denominated methodists: they are now more usually called dissenters, sometimes independents, non-conformists, separatists, &c. and methodists are, in strict propriety, only one sect of these dissenters. Since, however, I have been unable to ascertain with accuracy in what respects they differ from each other, or what precisely constitutes a methodist, I shall address myself generally to all those protestant Christians in this kingdom, who separate from the communion of the church of England.'

A sentence comparable to the above in ignorance, from the hand of a constituted advocate of religion, in the name of an English university, we are well persuaded that hardly any industry, or any felicity of research can again administer. 'All the many sects who differed from the church of England, a few years ago, were very commonly denominated methodists'—idle, foolish, and incredible assertion, impossible to be made by any man but the most ignorant and illiterate. 'They are now called dissenters, independents, non-conformists, separatists, &c.'—most lame and shameful confusion of *genus* and *species*. Mr. Cockburn tell us, that a methodist is a separatist—is he then an independent, is he a presbyterian? Is a presbyterian an independent?—Besides, to say that methodists are dissenters or separatists, without any distinction or reserve, betrays want of knowledge of the grossest kind. Some, no doubt, have left the communion of the church, and many more, it is to be feared, are hurrying on into the sin of schism; but to say this of the body in general, to term them all in one word dissenters, is an unwarrantable assertion, indicative of ignorance extreme. And why 'not be able to ascertain, (what every body else can,) what precisely constitutes a methodist?'

Thus, we see, is this tract founded in lamentable ignorance. The superstructure, we can promise our readers, is in sufficient harmony with the character of the foundations.

ART. 15.—*The Seventh Day a Day of rest for the Labouring Cattle. A Discourse preached in the Parish Churches of Staple and Bickenhall in the County of Somerset, by the Rev. Charles Toogood.* 8*vo.* 1*s.* Vidler.

A LECTURE 'on the Sin of Cruelty towards the Brute Creation,' was instituted in the year 1799, by the Rev. Henry Brindley, of Lacock, in the county of Wilts, and during the first four years preached at Bath. Since that time it has been preached at different places; at Bristol, and in the neighbourhood of that city; at Frome, and an adjoining parish; it has been preached several times in the cathedral church of Exeter, at Crediton, and other parishes in the county of Devon. It has been generally delivered on the Sunday before Shrove-Tuesday; but the benevolent institutor has not confined himself to an annual lecture, for he has generally had two discourses preached every year; and the compliment which he pays those clergymen who are so obliging as to undertake the office is three guineas a lecture. We should also add, that the worthy founder does not limit his benevolent exertions to a particular district or diocese, but would gladly extend them to any town, where a lecture on the subject might be expected to do good.

In what year Mr. Toogood was invited to deliver this Lecture, the title-page does not inform us. This, however, is of little consequence, for the sermon does credit both to his head and heart. The arguments adduced are indeed not new, but being drawn up with precision, and enforced with considerable energy, they will, we trust, tend to produce that effect, which was designed by the humanity of the founder.

ART. 16.—*Plain and useful Selections from the Books of the Old and New Testaments, according to the most approved Modern Translations. By Theophilus Browne, A. M. late Fellow and Tutor of St. Peter's College, Cambridge. Large* 8*vo.* 15*s.* Vidler *and* Johnson. 1805.

IN the introduction to this work the author takes great pains to inform us, that his object is to promote a more general diffusion of scripture knowledge; this object, however, must necessarily be defeated by the price of the book. For who shall purchase a large octavo containing only a small portion of the scriptures, for fifteen shillings, when the whole Bible may be had for nearly one sixth of the money? We will say nothing of the many deviations, of which we highly disapprove, from the established version; yet we cannot but think that Mr. Theophilus Browne has shewn very little judgment 'in his omission of the Jewish ceremonies and ritual observances, the histories of wars and wicked rulers, descriptions of buildings, the severe reproofs and threatenings denounced against the perverse and apostate Jews, and prophecies of inferior moment, extending indeed to small distance only from the time of their being uttered, and which have been long since accomplished.' These are

historical facts, from the perusal of which few readers of the Bible wish to be exempted.

ART. 17.—*The Lord Jesus Christ's Sermon on the Mount, with a Course of Questions and Answers explaining that valuable Portion of Scripture, and intended chiefly for the Instruction of Young Persons. By the Rev. John Eyton.* 8vo. 1s. Hatchard. 1806.

THE pious author of this catechism, divides the Sermon on the Mount into nine sections, which are afterwards explained by two hundred and seventy-four questions and answers, in an easy and familiar manner. An oversight of 'narrow' for 'broad' occurs at p. 34.

ART. 18.—*The Overflowings of Ungodliness, a Sermon on the Times, preached at St. James' Church, Bath, on Sunday, January the 19th,* 1806. *By the Rev. Richard Warner.* 8vo. Cuthell *and* Martin. 1806.

MR. WARNER, among other reasons assigned for the publication of this Sermon, affirms that, as the subject was offensive to a *few* of his hearers, *who quitted the church during the delivery of the discourse*, he is fearful that the same hastiness which occasioned this *very novel* mode of expressing disapprobation, may also produce a mistaken representation of its language and tendency, and he feels anxious therefore to present the Sermon to an impartial public, that a candid estimate may be formed of the degree of *disgust* it was calculated to excite, and of the *propriety* of adopting the above method of manifesting it.

We, however, have experienced much pleasure from the perusal of this animated discourse, in which the author delivers his sentiments on subjects of great importance, with a freedom equally remote from rude censure and unbecoming acrimony. We with him enter our *public protest* against all accommodation, in preaching the word of God, to the prejudices and follies, the passions and vices of the hearer; and it is manifest, that to those who in defiance of decency abruptly quitted the church during the delivery of the Sermon, the old proverb of 'the cap fits' may be justly applied.

ART. 19.—*A great Work described and recommended, in a Sermon preached on Wednesday, May 15th,* 1805, *at the Rev. Mr. Thorp's Meeting-house, in New-court, Carey-street, London, before the Members of the Sunday School Union. By Jabez Bunting. Published by Request.* 8vo. 6d. Lomas. 1805.

WHOEVER seriously reflects on the depravity of the morals of the English poor, will entertain no doubts of the propriety and utility of Sunday schools. 'The Sunday School Union' consists of teachers, and others, actively engaged in Protestant Sunday

Schools; their religious sentiments and connections are various. Some are members of the established church; others belong to the several denominations of dissenters. Of this latter class Mr Bunting is a member, and with a moderation not very characteristic of his fraternity, recommends this 'great work' to sectaries of every denomination; 'Let there be in necessary things unity, in every thing charity; and then there need not be in every thing uniformity.'

The text is from Nehemiah, vi. 3. 'I am doing a great work.'

## POLITICS.

ART. 20.—*The Dangers and Advantages of the present State of Europe, impartially considered. By Frederick Gentz, Knight of the Order of the Polar Star, &c. and Author of 'A Vindication of Europe and Great Britain from Misrepresentation and Aspersion.'* 8vo. 1s. Stockdale. 1806.

MR. GENTZ's work on the political state of Europe deservedly gained him the reputation of one of the first political writers of the present day. That reputation does not seem to be increased by the present pamphlet, the intention of which, as he announces at its commencement, is to prove, that 'upon a fair comparison and just balance of the real losses sustained by the allied cause, from the result of the late campaign, with the advantages it had just acquired by the changes wrought in the general system of politics, the present situation of Europe is, without question, preferable to that in which it was placed from the peace of Luneville, till the month of September, 1805.'

It may be conceded to Mr. Gentz, that, of the four great powers upon whom the salvation of Europe must still depend, England, Russia, and Prussia, have suffered no material losses, or such at least as are more than counterbalanced by the salutary lessons they may derive from that best of monitors, experience; and that they are in no respect less competent to the dreadful struggle which they may soon have occasion to maintain, than they were previously to the late disasters on the continent. But when he attempts to prove that the Austrian monarchy is still unimpaired in spite of her recent calamities, and that the condition in which she has been left by the peace of Presburg, is not more alarming than that in which she has stood since 1801, we wish that he may not display more sophistry than argument.

It is contended that 'the treaty of Luneville had dug a grave for the Austrian monarchy, which continually threatened to devour her.' It would be needless to give an abstract of the arguments adduced by the author to substantiate this point, as every one knows the situation in which Austria stood in relation to France and to the rest of Europe, after that treaty. 'Such a state of things,' says Mr. Gentz, 'must necessarily lead to a speedy fall: and if Austria did not find either within herself, or in some great political com-

bination, the courage and the means of upsetting it altogether, from that moment her sentence of death was irrevocably past.

'Such was the situation of the Austrian monarchy when it took up arms against France; and such, with scarcely any difference, is its situation at present.

'The fact is that Austria, reduced to the state in which she was left by the treaty of Luneville, could no more exist *before* than *after* the result of her late reverses. These reverses have, it is true, added somewhat to the dangers by which she was before beset; but what matters a degree more or less of danger to him, who already, whithersoever he turned his eyes, could only discover the approach of death?'

Presuming that Austria could neither then, nor now, rely upon a *defensive* war, and that her salvation rested wholly upon the success of some grand *aggressive* operation, by which she might affect directly the strength of her enemy, the writer maintains that her military position is not essentially altered; that even in a *defensive* point of view, the acquisition of Saltzbourg is no inconsiderable indemnification for the loss of the Tyrol; and that her *political* or federative position is so much improved, that if we compare what she has gained in this respect, with what she has lost in regard to her *military* position, what she has gained would preponderate.

We cannot but suspect that, the cabinet of Prussia being no longer able to shut its eyes against the dangers with which it is surrounded; seeing at once the impossibility of longer averting those dangers by duplicity or negotiation, and her inability to resist by her single energies the torrent which is ready to overwhelm her; the pen of Mr. Gentz has been employed, in the hope that the imposing authority of his name may have weight with the cabinets of Europe, and excite them to advance with confidence in their resources, to a new coalition; to which alone the house of Brandenburgh can now look for safety. Mr. Gentz blames and laments the cold and cautious policy which, as they are now convinced, has too long actuated the ministers of Frederic. However gratifying it might be, to see the perfidious or interested policy of Prussia reap the punishment it so well deserves, we are ready to allow that considerations of private antipathy or private interest must now be laid aside, and that the cause of Prussia would be the cause of the world.

We shall subjoin Mr. Gentz's assurance of the part which Prussia had actually resolved on taking in the late contest, had not the fatal battle of Austerlitz precipitated the allied powers into peace. The fact is singular; but it will be believed with caution.

'Prussia herself (it is no longer possible to shut our eyes to that fact, in spite of the fatal issue of this grand confederacy), even Prussia had abjured her distressing neutrality, and was most cordially preparing to co-operate with the efforts of the confederate courts. It already bespoke a revolution, but little expected in his political system, to see the king of Prussia induced to offer up the

most ardent vows for the success of their arms and their views; but what indisputably proved the secret change which had taken place in his mode of thinking and feeling, and carried him much further, was the extreme facility with which the emperor of Russia had prevailed upon him to embark in the common enterprize by a most solemn treaty. By a strange concurrence of fatal circumstances, seconded perhaps by the perfidy of the instruments that were employed in the execution of the diplomatic part of the treaty, this engagement proved abortive. It is not to be wondered at, if the public, who are always ill-informed upon such matters, or if some persons who know better, but who listen only to their malice and their resentment, endeavour at present to excite suspicions respecting the reality or the sincerity of that memorable negotiation. It is, however, a thing beyond the reach of all doubt—a fact that can never be rescued from the page of history—that if the confederate armies could but have made head to Bonaparte until the 20th of December, war would have been declared by Prussia against France, and an army of one hundred thousand men would have advanced into Bohemia, while another of equal force would have marched from the Mayn to the Danube.'

Again;

'When I assert that the advantages of our present situation preponderate, and powerfully preponderate over the real losses we have sustained, I make the assertion in the conviction, *that this happy concert still exists,* and in the supposition *that it will continue to exist.*

'And, indeed, it appears to me a thing so difficult to presume, that with the experience they have now before them, those powers who had composed the confederacy, will plunge headlong again into their former errors, and into a degree of infatuation now a thousand times more inconceivable than ever it was before, that one is in a manner compelled to believe that they will remain united. One may even venture a step farther, and boldly assert, that at the crisis in which we are now placed, those powers are no longer at liberty to run counter to their interests, and that the confederacy must continue to exist from the nature and force of things, if it ceases to be supported by the will and wisdom of men. If we reflect upon the position of each of the four powers, whose united efforts should stop the progress of the universal deluge that is coming upon us, we must soon perceive, that notwithstanding some occasional anomalies in their movements, their political system is from this moment irresistibly linked with the supreme necessity of an indissoluble cohesion.'

ART. 21.—*The true Origin of the present War between France and England, with Observations on the Expediency and Advantages of an immediate Peace. 8vo. pp. 51. 1805.*

THIS is a very *odd* pamphlet. It is dated from Leipzig, July

27, 1805, was printed at Halle, in the dominions of the King of Prussia, and published at Leipzig, Bremen, and Hamburg. From the first—mentioned of these places the author has taken measures to have it conveyed into our hands, though it does not appear to have ever been published in this country. We should suspect the writer (who professes himself an Englishman) to be some journeyman-trader from Manchester or Birmingham, who instead of attending to the sale of his cutlery, or his calicoes, has suffered his head to be possessed with mistaken notions of his own capacity, and been induced to fancy himself a politician. Such is his zeal in the cause, and such his conviction of his ability to give lessons of politics to his countrymen, that, removed as he is by sea and land from the scene of action, he still cherishes all the warmth of party-spirit, fulminates from the heart of Germany his anathemas against the late administration, and urges the people of England to petition his majesty for a change of men and measures. His advice unfortunately is come too late, and he has doubtless, ere this, congratulated himself on the appointment of a ministry after his own heart.

He makes it his object to prove, that peace was desired by France after the treaty of Amiens, that the aggressions of that power were not sufficiently important to justify ministers in plunging the English nation into the present war, the real origin of which he asserts is to be found in the 'hatred which those ministers entertained towards the French government; their envy of its greatness, and their hope that a war might place them in a more comfortable situation, than that in which they had been left by the inglorious treaty of Amiens.' He concludes with remarks on the expediency of an immediate peace. His arguments to prove these positions are many of them not of the most logical nature; some, however, it must be allowed, are weighty and good, and the writer must have had considerable trouble in collecting them from the different opposition papers, in which they have perpetually appeared under different modifications, ever since the question of the present war began to be agitated.

This Anglo-German pamphlet is dedicated to the Prince of Wales, who, the writer thinks, merits, from his opposition to the late ministry and their measures, the most glorious of all titles, 'The Prince of Peace.' He has prefixed the following classical motto: 'Amicus Plato, amicus Socrates, sed magis *amicus* Veritas.'

## NOVELS.

Art. 22.—*Ferdinand and Amelia, a Novel, in three Volumes.* 8vo. Crosby. 1806.

WE could wish that Sterne's ridicule had not banished the 'compasses' from the critics' table: they would be as useful to us, as the scales are in the hands of Justice. The novel-warehouses in

town supply their country customers with a fresh cargo every spring and winter, and (if the use of the compasses were allowed to us) we might give due information of the length, breadth, and thickness of the new-printed volumes, so that orders might be executed according to 'size of box per waggon.'

As a specimen of this mode of criticism (for which, by the by, we intend to take out a patent), we announce to all circulating libraries, that 'The novel of Ferdinand and Amelia ends very happily, and that the three volumes are seven inches in length, four and a half in breadth, and two in thickness.—N. B. Unbound when measured.'

ART. 23.—*Eversfield Abbey, a Novel, in three Volumes, by the Authoress of the Aunt and the Niece.* 8vo. Crosby. 1806.

THIS novel, like some modern comedies, may very fairly be allowed to run the usual season, and perhaps for the benefit of the authoress.

ART. 24.—*The Eventful Marriage, a Tale in four Volumes, by the Author of 'Count de Norring,' and 'Monckton.'* 8vo. Crosby. 1806.

THIS is a spirited performance. The incidents are interesting; and the language is above mediocrity. The scene lies in the region of romantic adventure, Spain; and the characters are well delineated. Dons, duennas, and abigails, flit across the stage with as much rapidity as any female-spectator could wish.

## DRAMA.

ART. 25.—*Sacred Dramas intended for Young Persons, by John Collet, Master of the Academy, Evesham, Worcestershire.* 8vo. pp. 224. Longman. 1805.

THIS work is intended as a second volume to the Sacred Dramas of Miss Hannah More, and is suited for the use of those for whom it is professedly written. It may safely be adopted as a class-book at a ladies' school.

## POETRY.

ART. 26.—*Poetical Amusement on the Journey of Life; consisting of various Pieces in Verse: Serious, Theatric, Epigrammatic, and Miscellaneous. By Wm. Meyler.* 8vo. Robinson. 1806.

THE original Pegasus, like the old Godolphin, from whom our racers are descended, was a noble animal; but his descendants are of a very motley description. Some of them have fire in their eye, and shew a great deal of spirit in all their motions, but after the effort of two or three prancings, their vigour flags, and their wind

fails them. Others sport a very fine figure, but give no proof of real mettle; and there are some who are so cropped and nicked, and have so much the appearance of common hacks, that their relationship to their sire of Parnassus can with difficulty be traced. The melo-dramatists have introduced a pie-bald breed; Peter Pindar boasts that he possesses one of undeniable pedigree, but his horse has so many frolicksome tricks, that we suspect there must have been some cross with Mr. Astley's stud; Mr. Southey and his associates are fond of exhibiting themselves on an animal, who in shape and blood certainly has 'all the properties of a horse;' but, like Rozinante, he is so untrimmed, so lank, so woe-begone, that he is rather an apology for what he ought to be, than a specimen of what Pegasus was: and then, they ride the poor creature in so slovenly a style, with stirrup-leathers of unequal length, with patched girths, a rusty bit, and only one spur, sometimes walking him, sometimes galloping him, never keeping a steady rein, but sometimes jerking up his head, and at other times letting it poke down to the ground, 'till he falls and breaks his knees; that he seldom can carry himself well, and never would have an opportunity of shewing his speed, if he did not sometimes run away with his rider. From the same stock is derived an useful little breed of ponies, who have a very small portion of their ancestor's spirit, but they are of such a convenient size (sometimes, when they get into the hands of lampooners, they throw the dirt too much) and are so easily mounted, stand so quiet in the stable, and on the road trot and amble so prettily, seldom breaking out of a tit-up, carrying their master so pleasantly to the theatre, to a club-dinner, or to a friend's house, that they are really very handy animals, and we do not wonder to see their breed very much encouraged, and of course very numerous.

One of these ponies has been in the possession of Mr. Meyler at Bath many years, who, when he was a boy, used frequently to canter him on a visit to Bath Easton. We refer our readers to Mr. M.'s own account of his Pegasiunculus.

'Reader! thou art here presented with a collection which the author has called 'Poetical Amusement on the Journey of Life;' for, by the dates which have been annexed where they could be ascertained, thou wilt see that many of the pieces were written at a very early period of life, and so, progressively, to the present hour. When a mere boy he was honored, and he confesses that he then thought it as great an honor as even kings could confer, with the reward of several myrtle wreaths for verses which had the good fortune to be approved by the elegant society instituted by Lady Millar, at Bath Easton Villa. This envied distinction, to a juvenile mind, gave him a passion for rhyming, and that passion begot, at least, a facility of composition; for the author can assure thee, like the boasted professors of profile-painting, that the greater part of these Poems were *finished at one sitting*. Engaged in many serious avocations, with domestic and official duties, which he trusts have not been neglected for the less important services of the Muses, he could never

bend his mind long enough to subjects that required repeated attention, or intense application. These trifles would still have remained, as his friend Brush remarked, "locked up in an old lumber-box in one corner of his garret," or heedlessly scattered about the ephemeral columns of a periodical paper, had he not been stimulated to the publication by the wishes of those nearly connected with him, and by the reprehension of others whom he highly respects. He too has seen many of his light effusions creep anonymously into other collections, and sometimes with a different signature than W.M. There is a desire even in the most indolent mind to claim its own property.'

As he several times won the sweep-stakes at Lady Millar's races, perhaps our readers may wish to see some of his performances.

'THE RIDER AND THE SAND-BOY. A TALE.

To give the last polish to a youth, 'tis agreed
That *travel* doth all formal precepts exceed;
It adds ease and freedom to classic glean'd knowledge,
Rubs off the school rust, and the stiffness of college.
As proof of this system, what men are so *easy*
As those who for *orders* so fluently tease ye;
Who ride round the country, and shew, far and near,
Their Manchester patterns, or Birmingham ware?

'One day after dinner, as some of these wags
Were cracking their filberts, and praising their nags,
A poor shoeless urchin, half-starved, and sun tann'd,
Pass'd near the inn window, with—"Buy my fine sand!"
When Saddle-bag Sammy, long famed for his fun,
To banter the dust-cover'd squaller begun—
"What dost cry there, my lad?" "Why, sand! Sir."
"And prithee
"Hast got a large stock? I see none of it with thee."
"Oh—I leave sand and Neddy about the town's borders,
"And am just stepping round, Sir, to look out for *orders*."

**Art. 27.—*The Victory off Trafalgar, a Naval Ode, by Samuel Maxey, Esq. 4to. pp. 35. 2s.* Johnson. 1806.**

THIS poem has the singular merit of affixing the proper accent to the name of the cape, which the victory of our hero has rendered one of the 'luminous spots' of our terraqueous globe. Trafalgar is not a false quantity in Mr. Maxey's verses:

'My muse would catch the glorious flame,
And with her vocal shell proclaim
The splendid triumph of her country's fame
At Trafalgar.'

His stanza is harmonious and animated: we could wish that there were many of equal merit with the following:

'On yonder steep,
That overhangs the billowy deep,
See Victory stands!
Her diadem is covered o'er
With stains of purple clotted gore,
Her robes the bloody banners, that she tore
From slaughter'd bands.'

ART. 28.—*Verses on the Victory off Trafalgar, by the Rev. W. Tremenheere, A. B. late Chaplain to H. M. Ship Valiant. 4to. pp.* 11. Faulder. 1806.

WE presume that Mr. Tremenheere's verses were written extempore.

ART. 29.—*An Ode written upon the Death and Victory of Lord Viscount Nelson; to which are added, Lines addressed to him after the Battle of the Nile, by a Lady. Octavo. pp.* 16. 2*s.* Boosey. 1805.

THIS ode, as the author now informs us, was written on the night of the illuminations, and might with great propriety have been inscribed under the painted device of a transparency. As an *illuminated manuscript* it might have had some merit; as a printed octavo, it has none.

'Europe from Nelson's funeral pile,
As from his thunders at the Nile,
Shall catch the sacred flame,
And phœnix-like shall rise again!
Yet! he whose arm that splendor could restore,
Alas! is now no more!'

ART. 30.—*The Death of the Hero! Verses to the Memory of Lord Nelson. 4to. pp.* 8. 1*s.* Baldwin. 1806.

THE motto, which this poet has prefixed to his verses, is

'Roman drops from British eyes.'

From the following address to the manes of Lord Nelson, it would appear, that he conceives the Roman like the British people to have been a hot-headed race.

'Illustrious shade! to British hearts thy name
Strikes to the inmost nerve the patriot's flame.
We weep—but *tears of fire*—and Frenchmen see
A Nelson rise in every heart for thee!'

We know not whether the muse, or Mr. Baldwin, the printer deserve censure for the obscurity of the four lines, which are next in succession.

'In London"—be it so—'twill give content
At least to a disburthen'd continent;
And we conceiving we have nought to fear,
Will try what we can do to keep thee here!'

We may admire the tenderness of the following pretty triplet;

'The man on earth whom most my soul abhors,
Is he who wou'd rekindle fiercest wars
Ev'n from the ashes of our ancestors.'

but surely our modern TYRTŒUS is inconsistent with himself, for hark! Ye sea-fencibles, and volunteers, hark!

'Six centuries of insults—of renown
From Gallia by superior prowess won!
Trafalgar, Blenheim, Agincourt arise
To prove that English valour never dies.'

Horace was of opinion that the heroes of antiquity were indebted for their celebrity to the genius of the poets. In modern times the tables are completely turned; for if the verses of the bards of the present day should obtain more than ephemeral reputation, it must proceed from the glory of the names which shed lustre on their lines.

We have perused many other copies of verses on the victory at Trafalgar, the chief merit of which seems to consist in the thick wove paper on which they are printed. If they are not worthy of celebrating our naval triumph in one way, they are in another; they will make excellent envelopes for crackers and sky-rockets.

ART. 31.—*Verses on the Death of the late Right Hon. Horatio Nelson, Viscount and Baron Nelson of the Nile, &c. By Richard Lowe, Master of the Academy, Panton Square, Haymarket.* 4to. 1*s*. Mawman. 1806.

THE death of the lamented Nelson has been the melancholy occasion of a long catalogue of rhyming doggerel, under every variety of name and shape—ode, monody, sonnet, elegy, and whatever other appellation the fancy of uninspired authors has been pleased to affix to their crude conceptions. Among these it is highly grateful to us to meet with one copy of verses (for the modest author does not aspire to a more specious title) which really merits the name of poetry. For energy of expression, chasteness of language, and music of numbers, the composition before us ranks very high. To plan it has no pretensions, and its great defect is a want of profundity of thought, and of striking, impressive, and especially of appropriate sentiments. This, as well as the occasional weak lines which deform the composition, we impute to the haste in which it was probably written, for we judge it to be the unlaboured effusion of an hour. But we pronounce it to be the effusion of superior talent, refined by taste, and cultivated, as the allusions to

ancient authors bear witness, by classical erudition. The author, it seems, is the master of an academy, and we congratulate the public on discovering a person by whom, to judge from the present specimen, young persons will be likely to make a proficiency in the more elegant as well as the solid departments of learning.

The following idea may perhaps be somewhat extravagant, but it is a spirited and poetical passage:

‘ Oh that to me would Heaven's high power impart
Some magic skill, some more than mortal art;
Thy tomb, great Chief, should rear its head sublime,
O'erlook the world, and triumph over Time;
To known and unknown regions should display
The matchless splendor of thy short-liv'd day;
How fair it flourish'd, and how bright it clos'd:
Of ever living diamond compos'd
Should glow like fire the imperishable frame;
What fitter emblem of a hero's fame?
There should a wreath of deathless laurels stand,
Which fate just shew'd, then snatch'd them from thy hand;
There Glory stood amid her bright career,
Curb her triumphant car, and drop a tear;
There sad Britannia with responsive woe
Bid o'er thy corse a mother's sorrows flow,
Invert her spear, that spear, the tyrants' dread,
And drop her shield, for thou her shield, art fled.’

The opening can hardly be called new; but it is newly and well expressed:

‘ O thou, to whom the task belongs to save
From Time's fell grasp, the wise, the good, the brave,
Life-giving Fame! On wings of light'ning soar
O'er ev'ry realm to Ocean's farthest shore,
Sound thy loud trump, and let the nations know
How Britain vanquish'd her's and nature's foe;
Then bid it peal its saddest notes, to tell
How Britain's boast, and guardian, Nelson, fell!

‘ So died of yore, but recent still in fame,
The great supporter of the Theban name! &c. &c’

The concluding lines also deserve notice:

‘ Yes—for I saw—Amid the battle's storm
Fair Glory's self display'd her seraph form,
Mark'd the brave chief direct the bloody scene,
And cried “ Enough for me thy day has been;
“ Then fall victorious in the martial strife,
“ And be thy death as signal as thy life.”
But sad Britannia other feelings knew,
She ey'd her champion with maternal view,

In vain to heaven she bow'd her suppliant knee
And cried, "He liv'd not long enough for me!"*
In vain—for guided by some dæmon's aim,
And charg'd with death, the unerring weapon came!
'Twas then her glitt'ring pinions Victory spread,
Attir'd in charms alluring, o'er his head;
He saw—rejoic'd—forgot his pains awhile,
And his pale features soften'd to a smile.
So oft, when black'ning storms obscure the day,
Bursts through the gloom a momentary ray;
'Tis gone—more threat'ning horrors instant rise,
And thicker darkness reassumes the skies!
With grief the goddess mark'd his stifled sigh,
Saw life's last beam expiring in his eye,
Then caught him fainting, to her bosom press'd,
And hush'd the hero to eternal rest.'

## MEDICINE.

ART. 32.—*Cases of two Extraordinary Polypi removed from the Nose, the one by Excision with a new Instrument, the other by Improved Forceps; with an Appendix, describing an Improved Instrument for the Fistula in Ano. Illustrated with a Copper-plate. By Thomas Whately, Member of the Royal College of Surgeons in London.* 8vo. pp. 42. Johnson. 1805.

THESE operations were attended with considerable trouble, and do great credit to Mr. Whately's skill and intrepidity. It is so difficult to convey any idea of the form of instruments by a mere description, that we shall not attempt it in this case, and content ourselves with observing with regard to the polypi themselves, that they were of a large size and in an awkward situation, and that they adhered, one by a narrow neck and the other by a broad base. In the first, from the various irregularities of its shape, it seems probable that a ligature could hardly have been so applied as to complete the destruction of the tumour. In the other, the forceps and ligature were certainly inadmissible, and Mr. Whately's new instrument, which consisted of a cutting blade and sheath, moveable by a screw, answered every purpose that could be desired.

It is undoubtedly remarkable that no hæmorrhage should occur upon the excision of so considerable a body as a large polypus; though we are far from being convinced that equal success may in every instance be expected. There was also observed a great tendency to sleep in these cases, a fact which Mr. Whately very sensibly leaves to the consideration of physiologists, and which could only arise in two ways, either by direct pressure on the

* The poet has doubtless had in view the passage of Cicero, 'Satis te diu vel naturæ vixisse vel gloriæ; at, quod maximum est, patriæ certè parum.'—Cic. pro Marc.

brain, or by indirect pressure occasioned by some impediment to the return of blood from the head. We know of no other mechanical causes which at any time produce somnolency. Now, in the case before us, it appears that no direct pressure could be made on any part of the brain, which is well defended on every side by its bony covering. Therefore the other cause must be resorted to, and the most probable origin of the disposition to sleep, appears to be the impediment made to the return of the blood from the head by the internal jugular veins, which lie exposed to pressure from the action of the polypus on the surrounding parts.

Whatever may be thought of the cause of this drowsiness, the effects of it were rather amusing. One of the patients often fell asleep while performing the ceremonies of the toilet, and even occasionally yielded to the influence of his disease when on horseback in the street, and was recalled to misery and safety by the humanity of the passengers. The other victim of this disorder moved in the humbler sphere of a barber's boy, we speak it with due deference to the ancient associates of our profession. This unlucky lad one day, when dressing a gentleman's hair, fell asleep in the act, and dropt his hot curling irons on the head of his master's customer, who was thereby betrayed into a great heat. At other times sundry accidents befell this patient of Mr. Whately from the same cause, such as exposing the throats of the lieges to unwarrantable danger, and the house of his master to the risk of fire. Our humane readers, however, may rest in peace for the future safety of these two persons, who are now by the aid of surgery finally delivered from the unseasonable influence of sleep.

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## CORRESPONDENCE.

IN reply to the Editor of 'Lord Bacon's Reading upon the Statute of Uses,' an article noticed in our Review for March, 1805, (p. 326.) we beg leave to observe, that his remonstrance is conveyed in such language as hardly to entitle him to an answer. The author of that critique, however, thinks proper to disclaim all personal motives, as well as all knowledge of the Editor whatever; and to observe that it is matter of opinion, whether *alterations* of a text, depending upon the conjecture of an editor, and not on comparison with an original, are to be denominated *corrections* and *emendations*. Our opinion, which was not given but after mature reflection, and a careful examination of the whole work, remains unaltered. As to the *printed letter* with which the editor threatens us, we shall only have occasion to refer to the critique in question for a complete refutation of it.

Mr. D. must be sensible that to interfere with the concerns of other journals, would be equally inconsistent with our plan and with propriety.